











*"... The word of the cross ... is ... to us ... the power of God."*  
(1 Cor.: 1:18)

# Verbum Crucis



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# Verbum Crucis

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No. 1

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A Bimonthly Review of Clerical Literature  
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Opinions expressed by contributors do not  
necessarily reflect the views of the editor.

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(Jan. 1963 issue reprinted in response to popular demand.)

The establishment of VERBUM CRUCIS, a privately circulated bi-monthly clerical review under the editorship of Father Aloysius McDonough, C.P., Prefect of Studies, is a new venture in the Province of Saint Paul of the Cross. It comes to the brethren with full Provincial approbation as another aid for keeping them informed of significant developments in the field of ecclesiastical studies.

We are currently passing through one of the great turning points of history. Old societies, old customs, old forms of expression are passing away and yielding their place to the new. The Church is immersed in this world-wide ferment. She is making an intense reexamination of Her own traditions, probing more profoundly Her ancient beliefs, seeking to understand more clearly the world which Jesus Christ redeemed, and considering wiser legislation to meet the needs of our times.

The world of biblical exegesis is alive with exciting research, as loyal sons of the Church, following the clear directives of Leo XIII in *Providentissimus Deus* and Pius XII in *Divino Afflante Spiritu*, keep presenting us with fresher insights into the grandeur of Divine Revelation. Moral theologians, catching fire from this dynamic research of biblical scholars and needled into sharper clarifications by recent research in such fields as sociology, political philosophy, technology, psychiatry, and medicine, are rewriting their manuals. The social upheavals of the past century have brought forth a carefully elaborated social doctrine which Pope John declares is "an integral part of the Christian concept of life."

The Church is refashioning Her public worship, retaining the permanent tradition but modifying the external garments. Canon Law, confronted with multiple problems of ecclesiastical organization in order to meet new conditions, is also in process of redevelopment. Literature, drama, radio, television, movies, all mass media of expression, are in ferment as the Kingdom of God engages and clashes with the powers of this world and struggles to give direction to the age of the future.

Today, the busy priest feels it is impossible to keep abreast of all these significant developments. Even the digests keep multiplying and we currently have such publications as *Theology Digest*, *Family Digest*, *Social*

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## GUEST EDITORIAL

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*Action Digest*, and the so-called *Catholic Digest*. We have biblical digests such as *The Bible Today*, and ecclesiastical study digests such as *Chicago Studies*. Excellent journals, too numerous to mention here, treat the above subjects more in depth.

Confronted with this current avalanche of information, we feel sure that the busy Passionist will feel grateful for periodic, friendly tips from our brethren who, by assignment, are continually immersed in these developments. The Lectors of the Province are in a favored position to direct our attention to more significant articles and to their import. We have asked them to keep us posted, not with another flood of lengthy, technical articles, but with brief, meaty notes, informing us of recent important opinions, insights, and decisions, and telling us where we can find further information. In doing this, they propose to keep in mind the special needs of *our* apostolate, as we seek to comprehend this rapidly changing world in the divine light of the wisdom of the cross.

*Vade—felix libellus! Ad multos annos!*

—GERARD ROONEY, C.P.  
*Provincial*

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The dominant motif of this column is indelible appreciation—to Father Provincial, for his sponsorship of VERBUM CRUCIS in general, and in particular for his guest editorial; to all and each of our contributing editors, for their efficient and gracious cooperation; to our very many well-wishers, at home and abroad, for their encouragement.

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## Editorial

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Likening our bimonthly to a trial balloon, we have been on the launching pad since October last. Now ready to go into orbit, we pray that we gain and maintain altitude, that unfavorable conditions do not ground us. From all gremlins, deliver us, O Lord!

Our readers will be interested in salient excerpts, from communiqués addressed to the contributing editors of VC.

*October 17—Purpose and benefit to the Province:* An educational accommodation for the Brethren, many of whom do not have access to all

clerical literature, and most of whom are too busy to keep *au courant*. VC should clarify and extend horizons of clerical thought, expedite the process, and also whet intellectual appetites.

*Reason for the title Verbum Crucis:* To give the review a Passionistic aura. That aura typifies our *ratio existientiae* as a community. Each issue will feature a vignette on the Sacred Passion.

*Sources:* Publications carrying items of outstanding significance to priests and clerical students. *Utilization of Sources:* To list and to appraise with as much brevity as clarity will permit.

*From the Celian Hill:* Roman correspondents will cover the Council; and, as soon as the ink is dry, will redact for our purpose, the latest issues of *Acta Apostolicae Sedis, Acta Congregationis Nostrae, et al.*

*November 18*—The success of VC will depend, for the most part, upon the contributing editors. In ratio to our success, we can render the Brethren a unique service, and further our educational renaissance.

*December 2*—"The purpose (of the publication) is to relay brief notes, consisting at most of a few paragraphs, covering recent, significant developments. These notes are to be accompanied with suggested reading, of the kind readily available to and readable by the average busy monk. The 'average, busy monk' is to be the main beneficiary." (Provincial)

In the pioneer days of *The Sign*, Father Harold Purcell featured a department entitled: "Brickbats & Bouquets." We expect both brickbats and bouquets—send them in! And you are invited to send in to VC, problems or questions of general interest, for discussion under *Quaestiones Disputatae*.

S. v., b. e. V.

—AMcD

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Worth reading, and then rereading—by both students and teachers: "Docility and the Student," by Joseph L. Lennon, O.P.; *Columbia*, December, 1962.

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# Saint Paul of the Cross

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## Passiology

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*According to the Mind  
of the Liturgy*

"O Lord Jesus Christ, who didst endow holy Paul with rare charity, for preaching the mystery of the cross, and willed that through him a new family should flourish in the Church, grant, that through his intercession we may bear thy Passion ever in mind on earth and be deemed worthy to receive its fruit in heaven. Who liveth and reigneth in the unity of the Holy Spirit, God, forever and ever. Amen."

Since Pope Damasus, in the last half of the fourth century, the Collect has been both the lock and the key to the liturgical commemoration of mysteries, seasons, and saints. The term Collect connotes the exact idea of the Greek *synaxis* and refers originally to the assembly of the faithful for divine service, especially the Station days in the Roman churches. In this sense it referred to preliminary celebrations before the Mass proper. In time, as these preliminaries diminished in length and importance, the term applied to the first public prayer made by the celebrant in the name of the people and by the commission of Holy Church.

The Collect is the key to the daily liturgy, since it is a petition for the grace of the day. It is also a link or a lock since it ordinarily ties in each hour of the divine office with the Mass liturgy of the day. In form, the Collect is truly and purely Roman. Hence, no counterpart for it in the Eastern liturgies. Its terseness and businesslike approach moves one writer to attest: "Nothing in the missal is so redolent of the character of our rite, nothing so *Roman* as the old Collects—and nothing, alas, so little Roman as the new ones."

The form of the Collect is stylized, formal and periodic. We have the address, the dependent clause, the petition (usually in antithesis), and the conclusion.

The address is invariably directed to the Father as *Deus*. It is St. Thomas Aquinas who initiates the few exceptional variants directed to the Son, Jesus, because the mystery or personage has an especially close relation

to the Incarnation. The dependent clause introduced by *qui* or *quia* gives the reason for the petition. The petition proper picks up the basis established in the preceding and begs a present grace and a future reward. The conclusion is always Trinitarian in one or other accepted form.

Despite the cavalier dismissal of the entire Mass of the feast of St. Paul of the Cross by one eminent English liturgist, as being a poorly assembled collection of unrelated parts, let us meditate on the Collect of the Mass of our Holy Father and Founder.

Liturgically, it follows perfect form. Because of St. Paul's intimate connection with the Passion, it is addressed to the Lord Jesus Christ. The basis for the petition is that Christ Himself gave an outstanding love to His servant that he might preach the Passion, and yet more, through him the same Christ willed that a new family should *flourish* in the Church. (In this phrase liturgically, historically and juridically significant is the fact that our Congregation *is flourishing*, contrary to the fears of the faithful Brethren and the cants of the cynical!) The petition is that through the intercession of St. Paul of the Cross we may presently *on earth* be continually mindful of His Passion, so that in future *in heaven* we may merit its fruit. The conclusion is the customary Trinitarian apostrophe.

Here in two incisive phrases the life, work, spirit, and vocation of St. Paul of the Cross are both condensed and extended for all to learn.

As Passionists, we see the demands of our own vocation clearly manifest. Our need for rare charity toward God and neighbor, if we are to *preach the Passion* by word, in missions, retreats, novenas, etc.; or in the written word in our own publications or others; and if we are to extend the Congregation interiorly by an increase of unity and community spirit, as well as exteriorly by an extension of its influence, through worthy labors, and increment of vocations. In this prayer we also beg for our own perfection by a continual remembrance of the Passion within ourselves, and just as grace is the seed of glory, so too the constant memory of the Passion on earth is the germ of participation in the Resurrection of Jesus for all eternity.

—JUDE MEAD, C.P., M.A.

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"The badge of intellect is a question mark." (*Quote*)

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## Fundamental Theology

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Certainly one of the highlights of the First Session of II Vatican Council was the debate on the *Sources of Divine Revelation*. As one Bishop, recently returned from the Council, remarked: "It sent us scurrying for our theology books!"

It is now familiar news how Pope John XXIII terminated the discussion on Nov. 21, and ruled that the controversial draft should be re-written by a special commission. All anxiously await the final clarification of the Council.

As regards this debate, it is important to note that the Fathers of the Council were concerned not so much with the *content* of the proposal as the *proper formulation* of it, so as to take into consideration recent developments in this particular field. For a concise and general understanding of the problem involved, we recommend the following two articles: "The Council and the Sources of Revelation" by Avery Dulles, S.J., in *America*, Dec. 1, 1962; and, "Turning Point at the Council" by Gregory Baum in *Commonweal*, Dec. 21, 1962. The general tenor of both articles shows that the authors side with the "Progressives" of the Council.

The debate, as Father Dulles points out, is concerned in general with the *nature of Revelation*, and the *sources* of Christian Doctrine. More specifically, it regards the precise *relationship* between Sacred Scripture and Tradition. The question is: Are Scripture and Tradition two different ways by which a single truth is transmitted to us, or rather have they a distinct content in such wise that certain truths are transmitted by Scripture while other revealed truths, omitted by Scripture, are given us by Tradition alone? The original text of the Council stressed the distinctiveness of the two sources. The objectors demanded an entirely new text which would express the common qualities of the sources, and thus give the project an *ecumenical value*.

Everyone accepts as basic this definition of the Council of Trent (DB 783): Supernatural revelation is "contained in the written books and in the unwritten tradition that the apostles received from Christ Himself and that was handed on, as it were from hand to hand, from the Apostles under the inspiration of the Holy Spirit, and so has come down to us."



In the course of the years the meaning of "unwritten tradition" became clearer, so that today it is understood as the communication by the teaching Church of the revelation made by Christ and His Spirit to the Apostles. Note that this concept includes three very important elements: (1) the doctrines taught; (2) the act of teaching; (3) the Church as the agent of the teaching. (Cf. Burghardt, S.J., "The Catholic Concept of Tradition," *Proceedings of the Catholic Theological Society of America*, 1951). More in detail, these ideas are part of the present understanding of Tradition. Between present traditions and the past there is no difference relative to the doctrine taught—both are the same. However, with regard to the act of teaching, there can be growth and progress, precisely because of the vital character of the teacher. The body of men who make up the magisterium changes with successive generations. Thus, the acts by which these men communicate the revealed truth to each age are vital expressions of a present consciousness and understanding of the revealed doctrine that is preserved and nourished in them by the Holy Spirit. So the growth in the Church's *consciousness* in her *presentation* of it are the measure of the growth and progress possible in *Tradition*.

Because Tradition is a living, present thing, it follows that it does not need to be discovered in the past. The Positive Theologian may very well study the traditions of the past centuries and demonstrate its conformity with traditions of the present century. But Tradition now in the 20th century is not the mere repetition of ancient or medieval formulae, but the present manifestation of the revealed truth that the Church's teaching authority holds fresh in its consciousness.

Understanding all this we can now move on to the precise problem of what is the relationship between Sacred Scripture and Tradition? (Cf. Owens, "Is all Revelation Contained in Sacred Scripture?", *Studia Montis Regis*, 1958.) This is the area in which the theologians disagree and dispute. We can summarize the opinions as follows:

- (1) Some theologians maintain that revelation is contained *totally* in Tradition, and *partially* in Sacred Scripture. (Van Noort, Michel, Bainvel, Franzelin, Yelle, Vacant)
- (2) Others place revelation *partially* in Sacred Scripture and *partially* in Tradition. Thus Tradition is a vessel independent of and supplementary to Scripture. (Bellarmine, Canisius, Cane)
- (3) Finally, others consider Scripture and Tradition as two aspects of

a single source, rather than two special deposits. All revelation is contained in Scripture, while at the same time Scripture never discloses its full meaning unless read in the atmosphere of an authentic tradition. Modern writers thus speak of the *coinherence* of Scripture and Tradition. They maintain that apart from the Church, the Bible does not disclose its full meaning. The New Testament was, after all, the crystallization produced by the Spirit of the apostolic preaching, and hence it was intended to be read, announced and understood within the apostolic community. There was, moreover, the guarantee given by our Lord that, this community built upon the Apostles would always have the Spirit with it, explaining the meaning of the Gospel and giving greater insight into the mysteries contained in it. Apart from this Tradition, Scripture is not the Word of God in the full sense.

At the same time—and this is strongly emphasized by the modern writers—Tradition, alive in the Church, is basically the understanding, guided by the Spirit, of the apostolic preaching as found in Scripture. Tradition is never, therefore, independent of Scripture. Tradition is pervaded by Scripture, it preaches Scripture. For this reason it is the task of the magisterium to see to it that the Church's preaching is constantly nourished by Scripture, purified and revived, deepened and made more powerful with Scripture. Thus it is that Tradition coinheres with Scripture.

How future sessions of the Council will formulate its solution to the problem remains to be seen.

#### BIBLIOGRAPHY:

- Schongen G., "Tradition and Apostolic Preaching," *Theology Digest*, Vol. 1, no. 2, 1953, pp. 88-91.  
Dejaifve G., "Scripture, Tradition and the Church," *Theology Digest*, Vol. IV, no. 2, 1958, pp. 67-72.  
Geiselmann J., "Scripture and Tradition in Catholic Theology," *Theology Digest*, Vol. IV, no. 2, 1958, pp. 73-78.

—NORMAN DEMECK, C.P., S.T.L.

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"Send me a man who *reads*!" (Christopher Kraft, Director, Project Mercury)

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# Dogmatic Theology

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## *Nature of Theology*

CWIEKOWSKI, F. J., S.S., "Biblical Theology as Historical Theology" *The Catholic Biblical Quarterly* 24 (1962) pp. 404-411.

Interesting effort to define the place and scope of this new field of theology. Footnotes show the difficulty of the problem and the uncertainty of the solution. As also does E. H. Maly in reviewing Stanley's "Christ's Resurrection in Pauline Soteriology" in *Theological Studies* 23 (1962) p. 654, where he notes the need of the biblical theologian to translate Semitic thought-patterns into those which are meaningful for modern man—hence to rationalize.

NICOLAS, J.-H., O.P., "One Theology or Many" *Theology Digest* 10 (1962) pp. 209-214.

Variety of theological systems tempts one to withdraw to Denzinger and the Bible. Such would be destructive of the basic need of thinking man to "understand" the faith. N. notes partiality of our best systems, but their indispensableness also.

## *Ecclesiology*

CONGAR, Y., O.P., "Constant Self-Renewal in the Church" *Theology Digest* 10 (1962) pp. 184-188.

CREN, P.-R., O.P., "Du réformable et de l'irréformable dans l'Église" *Lumière et vie* n. 59, pp. 73-93.

Two of the many minds of the Church stimulated by the prospect of a Council that is to reform and renew the face of the Church. Both are practical and humble in their suggestions.

LIEGE, P.-A., O.P., "Quand le monde questionne l'Église" *Lumière et vie* n. 59, pp. 57-72.

Counsels against the naive optimism that sees all modernizing change as *per se* desirable, and also against the oversimplifying pessimism that sees the world as wholly sinful as long as its complete conversion is delayed. L. discusses the values of 20th century secular society that are open to the Gospel and that the Church must listen to, embrace and elevate if the Gospel is to be incarnate in our time.

PP. JOHN XXIII, "Rendre à l'Église la splendeur dès traits de sa jeunesse" *Lumière et vie* n. 59, pp. 5-20.

A collection of texts from messages and encyclicals of Pope—precisely those sections that emphasize purifying, reforming and rejuvenating task of the Council. May be very useful to any of our preachers in their effort to revive Christian sense.

JOURNET, C., "Who Are Members of the Church?" *Theology Digest* 10 (1962) pp. 179-183.

The structure of the Church and the relation of non-Catholics to it receives lucid treatment from J. who has long defended the realism and orthodoxy of maintaining that all who receive the influence of Christ's grace are somehow members of the visible Church. Since the remarks of Cardinal Bea (cf. *Theology Digest* 10 (1962) p. 214), his view adds another extrinsic probability to its already great intrinsic probability. On the same matter, see: St. John, H., O.P., "Our Separated Brethren" *Worship* 37 (1962) pp. 74-83.

HANAHOE, E. F., S.A., "Ecclesiology and Ecumenism" *The American Ecclesiastical Review* 147 (1962) pp. 226-242; 319-337.

In its role as arch-conservative *advocatus diaboli*, the AER has another article on ecumenism. Unassailable when it declares that the theological principles of ecclesiology are normative for a sound ecumenism, and that the magisterium is normative for all theology. However, H.'s firm rejection of "imprudent irenicism" has the overtone of questioning the prudence of any brotherly move that is not proximately ordered to conversion. This leaves no room for a Cardinal Bea or a Msgr. Willibrands. It is downright unjust to say in criticism of the rival Unity Octave of the Abbé Paul Couturier: "It might be unjust to suggest that the Abbé denies Catholic teaching."

RAHNER, KARL, whose fame is spreading (cf. *Time*, Dec. 12, 1962), has his stimulating potpourri *Theological Investigations* reviewed by the highly respected Cornelius Williams, O.P. in *The Thomist* 25 (1962) pp. 448-452. This review is hardly enthusiastic.

### *Apologetics*

McKENZIE, J. L., S.J., "Pastoral Apologetics and Modern Exegesis" *Chicago Studies* 1 (1962).

False view of 19th century historicism has influenced the apologetics of our manuals. It collapses in the face of widely-accepted views



of contemporary exegesis. McK.'s article is clear and well-ordered and can be very helpful in keeping things in focus for preachers, pastors etc.

### *Apostolate*

FRISQUE, J., "Priest and Laymen in the Church" *Perspectives* Sept.-Oct. (1962) pp. 138-145.

Important article for those who preach lay retreats, direct confraternities, parish societies, etc. What is the role of the layman? Is he not to bear witness by authentically embracing and transforming the world as it is, rather than merely using it extrinsically, directing it to religious guidance of souls? An editorial on p. 127 helps spell out significance of the article.

FOSTER, J., "The Culture of the Feelings" *The Clergy Review* 47 (1962) pp. 641-668.

Another plea for the need to incarnate the life of grace in the immediate situation of the world environment.

### *Evolution*

MOTHERWAY, T. J., S.J., "Adam and the Theologians" *Chicago Studies* 1 (1962) pp. 115-132.

Evolution questions are old chestnuts for retreat houses. Interesting study of the state of "safe" limits imposed by "*peculiaris creatio hominis*" as determined by a survey of the *consensus theologorum*. The opinion which would confine the direct action of God to the production of a soul infused into an already living organized body is regarded as unsafe. Indeed, it seems that the opinion is not only unsafe, but absurd, for the question is metaphysical; and how could the complete and ultimate disposition in matter escape the direct action of Him who is the sole creator of the form?

TEILHARD DE CHARDIN, the evolutionary anthropologist whose works were the object of a "Monitum" 30 June 1962.

The commentary on the monitum, printed in *Osservatore Romano* and circulated in translation to Rectors of Seminaries by order of the Apostolic Delegate, states clearly the errors in the words of T. Fr. G. Isaye, S.J., (in *Nouvelle Revue Théologique* 94 (1962) pp. 866-869), approaches the problem in a more irenic vein, noting the valid intuitions that T. offers to the study of a competent theologian.

MOELL, C. J., S.J., "The Christ We Worship" *Chicago Studies* 1 (1962) pp. 144-157.

Interesting article noting the success with which the Liturgy avoids the pitfalls into which private devotion and popular preaching sometimes fall, when attempting to cope with the mystery of the Redeeming Incarnation. Summarized on pp. 156-157.

LYONNET, S., S.J., "Scriptural Meaning of Expiation" *Theology Digest* 10 (1962) pp. 227-232.

Superb piece of biblical theology. Can't be recommended too highly. Should clarify some thinking on reparation and sacrifice which too often is made to sound like an "appeasing" of God.

*Sacraments*

FRANSEN, P., S.J., "Sacraments, Signs of Faith" *Worship* 37 (1962) pp. 31-49.

Sacramental theology has been getting some refreshing rethinking which manifests the wealth of the sacramental system in the framework of an enriched view of the Mystical Body and of sanctifying grace. These insights should be more reflected in popular preaching. This article is excellent, though it is marred by some anti-scholastic "growing pains." I might respectfully suggest that any of the brethren who finished their dogmatic study of the sacraments a decade ago will find their view broadened by a study of:

Roguet, A.-M., O.P. *Christ Acts Through Sacraments* (Liturgical Press, Collegeville) pp. 162. \$1.25

Louvel, F., O.P., & Putz, L. J., C.S.C., *Signs of Life* (Fides) pp. 155 \$0.95

Schillebeeckx, E. H., O.P., *Le Christ, sacrement de la rencontre de Dieu* (Sheed & Ward promises a translation soon.)

O'NEILL, O. P., "Extreme Unction: Suffering in Christ" *Doctrine and Life* 12 (1962) pp. 501-508.

Concluding the provocative series of articles on the sacraments this review has carried. Useful insights on redemption of body, theology of suffering. Carefully avoids excessive or fringe opinions, such as that which makes it a visa through Purgatory. First-rate popularization.

—CRONAN REGAN, C.P., S.T.D.

# Morality of Periodic Continence

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# Moral Theology

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There is an article in *Theological Studies*, December 1962, on Periodic Continence written by Fathers John C. Ford, S.J., and Gerald Kelley, S.J., which should be of great interest to any priest who is seeking a clear picture of the morality of this practice. So much has been written on this subject that it might seem superfluous to deal with it again. However, consciences are *de facto* confused about the use of rhythm. Speculative *opinions* are proposed in press and pulpit as if they were binding on the consciences of the faithful. Following such opinions, obligations under pain of sin, even of mortal sin, are sometimes unjustifiably imposed in the confessional. Marriage counselors, physicians, and priests fail, at times, to distinguish between these theological opinions and the teaching of the Church. This has resulted in widespread confusion and consequent harm to souls. The article under discussion goes a long way towards dispelling this confusion.

In the first section, the authors survey the theological state of the question prior to the Allocution of Pius XII to Obstetrical Nurses, October 28, 1951. The second section explains and comments on Pius XII's teaching on periodic continence contained in that Allocution. The purpose of the authors throughout is to lay the foundation for a pastoral practice which does justice to the sanctity and meaning of marriage, to the moral teaching of the Church, and to the right of the faithful to know the difference between that teaching and the mere private opinions of theologians.

Of special significance is the authors' treatment of "the duty to procreate," as enunciated by Pope Pius XII in the above-mentioned Allocution. This teaching was the cause of some surprise and has been the source of much theological discussion. The statement was made at a time when the majority of theologians were teaching that individual couples do not have a duty to procreate, and at a time when no such duty seemed necessary to provide for the conservation of the race. And though, from the viewpoint of theology, the statement of Pope Pius was a most signifi-

cant development, it was made, not in an encyclical letter or some similarly imposing document, but in an address given in the vernacular to a group of laywomen. Because of various circumstances the papal teaching came as a surprise to many. But surprising or not, and prescinding from the degree of solemnity or authority which attaches to it, it is now the accepted theological position and has been the object of much discussion. The authors have given a clear and enlightening treatment of the various theological opinions that have revolved around this teaching. Among the questions currently debated and discussed in this article are the following:

- (1) Whether the basis for the duty to procreate is the married state itself or only the use of marriage;
- (2) What are the virtues or virtue that inculcates the obligation—piety, justice, or chastity;
- (3) Whether the duty is limited only by excusing cause, or is fulfilled when a certain number of children is reached;
- (4) Whether it is a grave obligation, binding upon individual couples under pain of mortal sin.

Among many fine points, there is one which the authors stress which is of practical pastoral importance. It is by no means uncommon for some priests to insist that the existence of a grave reason for the practice of periodic continence binds individual couples *sub gravi*. Such a position can hardly be squared with the sound and proper use of probabilism. Perhaps some reflection on the conclusion of their article might avert or correct excessive rigorism in this matter: "In helping married people to make a decision as to the lawfulness of using rhythm, it seems much more important to make sure that their consent is truly mutual, and that they are able to practice it without serious dangers to chastity or marital harmony and family welfare, rather than to inquire meticulously into the justifying reasons. After all, they are almost always the best judges of the reasons they may have for spacing their children or limiting their family by these means, and it was Pius XII himself who said that the limits within which these means are permissible are quite broad."

—BERTIN FARRELL, C.P., S.T.D.

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"They who learn nothing from the past are doomed to repeat it."

(Santayana)



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## Pastoral Theology

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### *Medical—Moral*

nometer described in N.Y. Times (11/29/62) may be the hoped for breakthrough. (In experimental stage at Massachusetts General Hospital for few years.) One unpublicized result is the finding that the 14-day constant factor (between ovulation and menstruation) is now considered to be 20 days. May account for rhythm babies.

T.L. "Reviews," *The Irish Ecclesiastical Record*, Nov., 1962; reviews McFadden, *Medical Ethics*, 5th edition. New edition well done; omits extensive treatment of some age old topics and deals with modern problems: "In no department does the application of moral principles to life appear to be as thorough as in medical ethics. Problems turn up, are debated, solved and become part of the received teaching; others take their place . . . . The result is a thoroughly readable text book which is excellent."

E. Laforet, M.D., "Current Literature," *Linacre Quarterly*, Nov. 1962, writes 4 pages of references and abstracts to current medical-moral literature!

### *Pastoral Psychology*

Sister Helen James John, S.N.D., "The Wide-Eyed Young," *America* (11/10/62) p. 1032, Professor of Philosophy at Trinity College, writes on the encounter with truth of self-assured collegians: ". . . believe in the infallibility of practically everyone . . . , they want truth, not just more of what someone says . . . ." A first-class study of the paradoxes involved in adolescent psychology and the problems of communicating to this knowing and/or believing mind.

G. Winter, "Modern Man's Milieu," *Christian Century*, 1/17/62, p. 1355. Is a review of B. Bethelheims, *The Informed Heart*—" . . . Funda-

John Cavanaugh, M.D., "How Reliable is Rhythm?"—*Marriage*, November, 1962. An article typical of a current rash of writing on rhythm. Basal temperature, glucose testing, calendar, etc. All lack the 'fail-safe' element. Pregnancy risk in rhythm is 14.4%. "The missing link in rhythm cycle is date of ovulation."

Along this line, electronic vagi-

mental in mass society is the individual's discovery of his own personal grounds in freedom and spontaneity; i.e., a reflective discovery of his unique identity . . . ." This seems to be the type of book that makes us realize that the 'Purpose of Life' talk is far from being irrelevant.

J. Foster, "The Culture of the Feelings," *Clergy Review*, November 1962. This is a 27-page article on the inefficaciousness of sterile knowledge. It is useless to perpetuate a teaching technique devoid of sensitivity to the total person. We must understand how he feels, and why he feels and what he feels for: "Culture of the feelings cannot even be initiated if there is felt no need to work within the actuality of people's lives." This is a most provocative article and is highly recommended for writers of sermons.

Francis Braceland, M.D., N.Y. *Times Book Review*, 11/18/62, p. 46, reviewing Erick Fromm, *The Art of Loving*, in a new paperback edition says that "real love is a power which breaks through walls which separate men; and its active character lies in giving, not receiving. A fine, much needed work by a wise man." Another work even more highly recommended would be the new paperback edition of Cardinal Suenens, *Love and Control* (Newman).

P. J. Rice, review of M. Gross, *The Brain Watchers in America* 12/8/62 p. 1227) ". . . frenzied book . . . is an insult to respectable psychologists. Is an exposé of the sort associated with yellow journalism. Is an 'analysis of the psychological testing industry' . . . . The quackery that has attached itself deserves whatever castigation it gets . . . . BUT this is a lopsided product out of place on same shelf with fine psychological literature."

T. Dubay, S.M., "Psychological Needs in the Religious Context," *Review for Religious*, November 1962. Not only should a religious' physical needs be met in the religious life but also his psychological needs. These are, very briefly: 1) sense of personal worth; 2) sense of achievement or accomplishment. And, to these needs there is a corresponding obligation on superiors to recognize these and further them. This is an excellent article in an issue that is heavy with Pastoral Psychology. There are two other good articles, "Self Acceptance and Religious Security" and, "Interpersonal Relations." Several books reviewed should be in each monastery library: Vaughn, *Mental Illness and the Religious Life* (Bruce); "Many misconceptions about mental illness have been abolished . . . however, this change of attitude has not influenced the thinking of priests

and religious as it ought." . . . Snoeck, *Confession and Pastoral Psychology* (Newman), ". . . most useful single volume . . ."

*Freud*—a new movie appearing in most big cities has received a 'separate classification' by the Legion of Decency. It might help to quote the reason for this: "Directed with sensitive restraint and regard for good taste . . . dramatizes the first third of his career . . . would suggest to layman that thinking never moved beyond the pansexualism emphasized in the film."

—COLUMKILLE REGAN, C.P., J.C.L.

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## Sacred Scripture

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## The "Modern Approach" to the Gospels

Before the Gospels, there was the Gospel! The Church recounted the wonderful works of Jesus, His Passion and Resurrection, and proclaimed her faith in the significance of those events for a generation before the writing of the first of our four canonical Gospels. The written Gospels were occasioned by the desire and the need to preserve this apostolic testimony to Christ the Lord.

For years the attention of Gospel students was centered on the Synoptic Problem, seeking an explanation of the *concordia discors* of the first three Gospels. It was accepted as axiomatic by most non-catholic scholars that Mark is the oldest of the canonical Gospels and that Matthew and Luke depend on Mark, and on a postulated written collection of Sayings of Jesus, called simply "Q." Many Catholic scholars of the first rank, such as Père Lagrange, accepted this hypothesis, called The Two Source Theory, on condition that "Q" was identified with the primitive Aramaic Gospel attributed by early tradition to the Apostle St. Matthew.

At the end of World War I, Martin Dibelius and Rudolph Bultmann, working independently, developed a new approach to the Synoptic Gospels, called by Dibelius *Formgeschichte*, rendered in English *Formcriticism*. Formcriticism stresses the relation of the written gospels to the Church. The evangelists drew their material from the preaching and teaching of the Church, placing in a framework of their own creation, individual units

which had already been formed to meet the apologetic, didactic, catechetical and liturgical needs of the Church. The work of the original Formcritics was vitiated by their theory on the Creative Community and their conclusion that the Christ of Christian faith is not the Jesus of History. Both these conclusions, however, flow from a philosophical prejudice and not from the critical method of the scholars.

Many modern Catholic biblical scholars recognize the validity of the Formcritical method and use it in their endeavors to reconstruct the history of the formation of the gospels. It has been very helpful in enabling the exegete to discover the precise nuance of many Gospel pericopes. From the viewpoint of Apologetics it has also been of great service. Formcriticism has led the non-catholic world of biblical and theological scholarship to recognize what we Catholics have always stressed: the priority of the teaching Church to the Book. The New Testament is the expression of the Church's teaching and faith!

In the Gospels we have the sayings and deeds of Jesus as they were used by the Church in her preaching, teaching, catechetics and liturgy. The framework in which these forms are placed is the work of the individual evangelists, who have put the stamp of their own personalities and theological perspectives on the material they drew from the Church's tradition. Since World War II, a new school of non-catholic scholarship, called Redaction Criticism, has been insisting on the individuality of each Evangelist's theological outlook, a truth always stressed by Père Lagrange.

A balanced study of the Gospels must take into consideration the sound principles of both Form and Redaction Criticisms. We must distinguish three stages in the transmission of the Gospel material: 1) the words and deeds of Jesus; 2) The Church's use and application of Jesus' sayings and deeds; 3) the presentation and use of this material by the individual evangelists. It is this last stage which God has inspired to be written for the nourishment of our faith and spiritual life. This, therefore, and not a harmony of the Gospels or an attempt to compose a biography of Jesus, must be the first object of a Christian study of the Gospels. "A harmony," writes Canon Cerfaux, in his beautiful book *La Voix Vivante de l'Evangile*, "necessarily sacrifices the individual character of each of the evangelists . . . . Each of them traces an authentic portrait of Jesus. To mingle their characteristics is to introduce into the divine work a human concept, a choice necessarily personal and arbitrary." A harmony tries to create a photograph from four inspired portraits. Let us study each of the por-



traits so that we may learn the sublime vision each of the artists had of the divine Master and Lord.

*Read:* "The Gospels in the Light of Modern Research," Barnabas Ahern, C.P. *Chicago Studies*, Vol. I, No. 1, Spring 1962, pp. 5-16; "The Preacher and the Historical Witness of the Gospels," Francis J. McCool, S.J., *Theological Studies* 21, 1960, pp. 517-543; "Towards Understanding the Gospels," V. T. O'Keefe, S.J., *Catholic Biblical Quarterly* 21, 1959, pp. 171-189; "Faith, Reason and the Gospels," edited by John J. Heaney, S.J.; Newman, 1961; *New Testament Reading Guide*, 1, "Introduction to the New Testament," Roderick MacKenzie, S.J., The Liturgical Press 1960.

—RICHARD KUGELMAN, C.P., S.T.L., S.S.L.

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### *Declaration of the General Curia*

Applying the general principles contained in Canons 22 and 23, the General Curia has formally declared that until the new Regulations of the Congregation are approved and promulgated, the present Regulations retain their force, those matters excepted which have been abrogated or reordered by the Revised Rules and Constitutions.

9 October 1962

*Acta Congregationis*, XXII (1962),  
p. 195

### *Dictionarium Morale et Canonicum*

Edited by P. Palazzini, Vol. I, Catholic Book Agency, Rome. The first volume of this long-promised dictionary, A—C, is now in print, and generally speaking is what it purports to be. For clear, concise definitions and succinct treatment of a particular topic in Moral Theology or Canon Law, it will be an invaluable reference work in any library. One decided drawback: only the first volume is ready and that has been in preparation for over two years; next volume will be ready "soon"! Also, price is high: \$30.00 per volume. Present binding is poor; will have to be rebound for reference work.

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## Canon Law

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## *Decree of the Sacred Penitentiary*

Indulgences granted for offering of pain and suffering: Our Holy Father, John XXIII, desirous that spiritual fruit accrue to those souls who suffer humbly in union with Christ whatever crosses come to them from the hand of God, has granted the following indulgences:

*Plenary* (under the usual conditions) to be gained by all the faithful who daily offer to God their sufferings, whether these be physical or mental. They may use any formula of offering. A confessor may commute the conditions necessary for gaining the indulgence for those who would be legitimately detained from gaining it otherwise, in accordance with Canon 935.

*Partial* indulgence of 500 days for the faithful, whenever they offer any present sorrow or pain by some pious aspiration.

FERDINAND CARDINAL CENTO, *Penit. Maior*  
4 June 1962 (AAS, LIV 1962, p. 475)

## *Decree of the Sacred Cong. of Rites*

Beginning December 8, 1962, the name of St. Joseph will be placed in the *Communicantes* of the Canon of the Mass, in accordance with the directions of His Holiness, Pope John XXIII.

The insertion follows the name of the Blessed Mother, and reads as follows: "Communicantes, et memoriam venerantes, in primis gloriosae semper Virginis Mariae, Genetricis Dei et Domini nostri Jesu Christi: *sed et Beati Joseph eiusdem Virginis Sponsi et beatorum Apostolorum ac Martyrum tuorum . . .*"

(At this comparatively late date, we embody the above text of the decree, because some of our missals, here and there throughout the Province, have inaccurate insertions.)

*The Jurist*, Oct., 1962, Vol. XXII, No. 4, pp. 448-467:

An article by Joseph F. Marbach of the Military Ordinariate, entitled: "Veterans as Clerical and Religious Candidates: a Word of Caution," is well worth the attention of Vocational Directors and others concerned with this apostolate. It stresses the importance of an often forgotten source of information concerning potential candidates for the religious life—namely, military records. Father Marbach cites 105 examples of "John Does" whose reports were sent "to astonished rectors and novice masters." And these cases are only a sampling!

Since the Military Vicar is considered the Ordinary of the candidate during the latter's time of service, no matter where he is stationed, a testimonial letter is required from him in accordance with Canon 544, #2, and the instruction of the S. Consistorial Congregation of April 23rd, 1951 (AAS, XLII (1951), p. 565), i.e., when the candidate has been in the service for more than a year. But even with regard to a candidate who spent only a short time in the service, although a testimonial letter from the Military Ordinary is not required by law, still a questionnaire to the M.O. might reveal information pertinent to his qualifications. The office of the Military Ordinariate is located at 30 East 51st St., New York 22, N.Y.

—DAMIAN TOWEY, C.P., J.C.L.

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The priest, carrying on the apostolate of the Word in the modern world, must have a "sense of history" if he is to effectively carry out his work in the milieu in which Divine Providence has set him. He must, as best he can, understand that milieu which has been shaped by its historical past. Like the good doctor or psychiatrist who is seeking to interpret the symptoms he finds in the patient, he must have some acquaintance with the history of the case.

This need for a "sense of history" in approaching the problems of various aspects of life has been recognized by the theologians, who now devote a good deal of attention to history as a factor in their theological research. Principles, theological and otherwise, remain in the abstract unless applied to concrete cases of the historical order. The best periods of theology have been those in which theology applies itself to the real problems of the times. Men like Father John Courtney Murray, S.J., and Gustave Weigel, S.J., to mention only two, realize this and strive to give room for the historical consideration in their theological speculations.

Father John Courtney Murray has applied himself to the work of a Catholic interpretation of the American scene in his work *We Hold These Truths* (New York: Sheed & Ward, 1960). It is not formal history as

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## Church History

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such, but one cannot escape the sense of American history which pervades the book. It was, no doubt, for this reason that the American Catholic Historical Association awarded Father Murray the John Gilmary Shea Award for this work. It is must reading for priests who would like to cut their way through the snares of the liberal-conservative debate of our times and take a solid Catholic view of the American scene.

The contemporary events of the Second Vatican Council also will attract the priest's attention to books on the councils. Philip Hughes' *The Church in Crisis, a History of the General Councils, 325-1870* (New York: Hanover House, 1960) gives a good general treatment to the subject. Three other books are of great interest, not so much as formal histories, but for their use of and interpretation of the historical background for the Council: Hans Küng, *The Council, Reform and Reunion* (New York: Sheed & Ward, 1961); Lorenz Jaeger, *The Ecumenical Council, the Church and Christendom* (New York: P. J. Kenedy, 1961), and, Henri Daniel-Rops, *The Second Vatican Council* (New York: Hawthorn, 1962). Of general background interest is Hubert Jedin's *A History of the Council of Trent*, Vol. II: *The First Sessions at Trent, 1545-47*, translated by Dom Ernest Graf, O.S.B. (St. Louis: B. Herder, 1961).

Other historical works of interest to the priest reader are: *Roman Catholicism and the American Way of Life* edited by Thomas T. McAvoy, C.S.C. (Notre Dame, Indiana: University Press, 1960); E.E.Y. Hales, *The Catholic Church in the Modern World* (New York: Image Books, 1960); M. C. D'Arcy, S.J., *The Meaning and Matter of History* (New York: Meridian, 1961).

—VENARD BYRNE, C.P., H.E.L., Ph.D.

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## Philosophy

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For many people, philosophy simply constitutes a compact unity and merely serves the purpose of being a helpmate to theology. In a work *On the Use of Philosophy*

(Princeton University Press, Princeton, New Jersey, 1962, \$2.75), Jacques Maritain writes of the ways in which philosophy assists one to live in the immediate and real world. The three essays of this short work are clear statements why the world needs philosophers, and how the pursuit of truth and intellectual justice can aid men of different faiths. This makes an interesting work for all concerned with the social significance of rational truth.



In a work of a more technical bent—but not totally so—James Collins concerns himself with the problems of unity and diversity in modern thought. This work, *Three Paths in Philosophy*, (Henry Regnery Co., Chicago, Illinois, 1962, \$7.50) takes the reader through the main pathways in contemporary philosophy, i.e., existentialism, naturalism, and theistic realism. The third section on theistic realism will give the reader a much broader notion of philosophy than his seminary course did. It will help him to appreciate the modern problems relative to a perennial philosophy.

Very often in a seminary study of Thomism, a basic understanding of other philosophic systems of thought is neglected. Father Harry R. Klocker, S.J., in his work *Thomism and Modern Thought* (Appleton-Century-Crofts, New York, 1962, \$4.00), presents a remedy for this need. Although written as a text book, this work has not the staccato of such; it makes for easyflowing reading for those with some knowledge of St. Thomas; and the selected readings aid in giving a more extended view of the philosophies under consideration.

Jean Paul Sartre would maintain that the essence of man is found in the fact of personal existence. The essence of man is best understood in its relationship to the existence of God. This indicates why man is obsessed with the idea of God. Father Edward Sillem's work, *Ways of Thinking About God* (Sheed and Ward, New York, 1961, \$3.75), discusses the demonstrations of St. Thomas and, in an imaginary conversation between Aquinas and certain modern philosophers, attempts to show the line on which St. Thomas would have conducted the discussions about God's existence today. This work represents the proofs in the light of modern criticism. In the McAuley Lectures of 1960, recently published in book form (St. Joseph College, West Hartford, Conn.) Etienne Gilson presents a very readable essay on this subject of God's existence, entitled, *Can the Existence of God Still be Demonstrated?* In the third chapter of *No Absent God* (Harper and Row, New York, 1962, \$4.50) Father Martin D'Arcy considers the same problem. This latter work is especially helpful inasmuch as it takes up the modern empirical challenge and shows that the acceptance or rejection of God does make a *real* difference in human life.

In the realm of modern morality two things advocated by Aristotle are to a large extent missing, i.e., natural moral virtues, and the concept of a natural law morality. These are necessary for any rational moral system. Henry B. Veatch's work, *Rational Man* (Indiana University Press, Bloom-

ington, 1962, \$5) in non-technical language gives a modern interpretation of Aristotelian ethics and helps to meet this need. A useful work in the explanation of natural morality to any group.

The following items from some of the reviews make for interesting and practical reading on modern philosophical themes:

"Demographic Revolution, Its Social and Moral Implications" *Chicago Studies* (Mundelein, Illinois, Vol. 1, No. 2, Fall 1962, p. 204). This is a consideration of world population that can be most helpful in the understanding of the problem of population-explosion.

"International Social Justice in 'Mater et Magistra,'" *World Justice* (Louvain University, Vol. IV, No. 1, Sept. 1962, p. 53). This is a very informative article, since "Mater et Magistra" is the first encyclical to deal with international social justice among nations.

"Culture and Morality," *The Critic* (Thomas More Association, Chicago, Illinois, Vol. XXI, No. 3, December 1962, p. 15). In this article Gerald Vann, O.P., shows the relation and relevance between the notions of culture and morality. This is a good article showing that these two cannot be separated.

*Philosophy Today* (Celina, Ohio, Vol. 6, No. 2/4). This entire volume dated Summer 1962 was not actually published until the end of October. The entire volume is on the relation of religion and philosophy. The article on "Christian Philosophy," p. 133, is of special interest.

—JOHN J. REARDON, C.P., Ph.D.

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## Sociology

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*Morality and Business*, by Henry J. Wirtenberger, S.J. The author has attempted a textbook for business schools but has succeeded in giving the preacher and confessor a valu-

able presentation of the principles of business ethics, a review of actual problems and some case studies. (Loyola University Press, No. Ashland Ave., Chicago 13, Illinois, \$5.00.)

*One Hundred and One Delinquent Girls*, by Leo Trese. A sociological and statistical analysis of the relative significance of some nine factors contributing to the delinquency of the youthful residents of a Good Shepherd School. An attempt at the old problem of "Why?" Case studies give the book special interest and value. (Fides Publishers, Notre Dame, Indiana, \$3.95.)

*The Ghetto Game*, by Dennis Clark. No Catholic is better informed on the problems of the city than this author or more keenly aware of the moral dimensions of "urbanization." This is a study of the social, economic, and political realities of city racial conflict. (Sheed and Ward, 64 University Place, New York 3, N.Y., \$4.00.)

*Christianity and Social Progress* (Christian Family Movement Study Guide). For the parish priest who wants a ready-made program for an adult discussion group on the recent Papal socio-economic teaching, this is the answer. (Christian Family Movement, 1655 Jackson Blvd., Chicago 12, Ill., \$2.00.)

*Primer on Interracial Justice*, by Robert Senser. The young and zealous former editor of *Work* gives us first, a theoretical presentation of the principles of racial justice and secondly, a program of action for individuals and groups. This is a study of America's number one social moral problem. (Helicon Press, 1120 No. Calvert St., Baltimore 2, Md., \$2.95.)

*Fundamentals of Christian Sociology*, by Rev. James Alberione. Sociology is here understood in the sense of applied social ethics and Catholic social doctrine. A brief exposition of the basic principles. (Daughters of St. Paul, 50 St. Paul's Ave., Jamaica Plain, Boston 30, Mass., \$2.50.)

*The Challenge of Hunger*, by Noel Drogat, S.J. There really is a problem of "exploding" population in the newly emergent nations. Father Drogat, unlike some Catholic writers, honestly attempts to face the task of feeding these members of Christ. He offers solutions. I can't personally feel they are adequate, or entirely realistic in view of the magnitude of the problem.

*Latin America—The Eleventh Hour*, by Gary MacEvin. The Province is already on the threshold of South America. The future may see a greater commitment. By the year 2000, one-half of the Catholics in the world will be South Americans, or half the Church will have been lost. The desperate urgency of the economic, social and religious situation in these Catholic countries is here vividly presented. (P. J. Kenedy, 12 Barclay St., N.Y., 8, N.Y., \$4.50.)

"The Ethics of Business Enterprise"—The entire Fall issue of the *Annals of the American Academy of Political and Social Science* is devoted to a multi-faceted study of existing ethical theory and practice in American corporate enterprise. (American Academy, 3937 Chestnut St., Philadelphia 4, Penna.)

*The Pyramid Climbers*, by Vance Packard. Slick and superficial, but

beneath all the smoke, there is some fire. The preacher will find a forceful presentation of the workings of some of the capital sins in modern management practices. (McGraw-Hill Book Co., New York, N.Y., \$5.00).

—MICHAEL J. BRENNAN, C.P., M.A., Ph.L.

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### *Vatican Council II*

It would be vain to anticipate the conclusions of the conciliar debates on the Liturgy. But basic to all the discussions would be this: the *idea and definition of the*

*Liturgy*. The stress is away from collecting and ordering rubrics and toward the broader, theological bases. Focus on the mediation and Priesthood of Christ, the Mystical Body of His faithful, and the influence of the Holy Spirit breathing in the Church. The definition having been emphasized, then it would be easier to bring rites and rubrics into harmony with the main objectives.

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## Liturgy

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### *Articles and Books*

"The Council and Liturgical Reform" is the theme of the Dec. 1962 issue of *WORSHIP* magazine (Liturgical Press, Collegeville, Minn.). The whole issue is especially good, but three articles might be pointed out:

(1) "Vatican Council II" by Frederick R. McManus is a general gathering together of the stray notes we have noticed in the papers concerning the liturgical deliberations.

(2) "Sacraments, Signs of Faith" by Peter Fransen sums up the modern trends in sacramental theology in excellent fashion. Two opinions which have to do with liturgy concern:

(a) "The law of appropriation": when the meaning and content of a given symbol is too rich to be expressed completely in that symbol, human nature supports it with other symbols. Therefore, "it is unsound to consider whatever symbolic actions do not belong to the 'form and matter' of the sacrament, i.e., to their valid administration, as 'mere ceremonies.' They belong to the very structure of the sacrament and, even if they can be changed, adapted, abolished and omitted in case of necessity, *when they are performed*, in the very act of the liturgical action, they do belong to the integrity of the sacrament and they share in its divine dignity and meaning."

(b) "The law of extension . . . every symbol . . . tends to extend itself in similar, although only analogical, symbolic actions."



Thus the conventual Divine Office, Benediction, Blessed Sacrament Processions and Holy Hours, may be seen as extensions of the Sacrament of the Eucharist. Therefore, these practices should not be deprecated, and the "law of extension" may open the way for a more acceptable theology of sacramentals.

(3) "Ecumenical Orientations" by Hans Küng discusses the *priority* of liturgical reform in the work of the Council. "A successful renewal of the liturgy will be reflected in all the activities of the Church. And a successful attempt to give the liturgy a more ecumenical form will be decisive for the cause of reunion." The elements of such a reform are then examined in detail.

"Sacred Ordinations in Gratian's *Decretum*: The Conferring of the Order of Episcopate and of the Order of Presbyterate" by Ladislav Orsy, S.J., in the April 1962 issue of *The Heythrop Journal* (Heythrop College, Oxford, England) summarizes:

(a) It cannot be proved that the difference in the rite of ordination is a sign of a difference in Orders;

(b) Consequently, on this ground, both theories about the distinction between Presbyterate and Episcopate are possible;

(c) The theory of a one indivisible Priesthood offers a better explanation of the fact that a Deacon elected Bishop does not need to receive the Sacrament of Presbyterate. But it should not be forgotten that this theory is a modern construction, and the fact that supports it is of limited importance.

TAYLOR, MICHAEL J., S.J., *The Protestant Liturgical Revival* (Westminster, Maryland, Newman, 1962, \$5.50). The Catholic view of the liturgical renewal taking place in some of the major American Protestant churches. Focuses on Sacramental or Eucharistic renewal and innovations. Informative and interesting.

FELLNER, CARL G., *The History of Catholic Church Music* (trans. F. A. Brunner, C.Ss.R., Baltimore, Maryland, Helicon Press, 1962, \$7.50). A large, informative up-dating of what was an outstanding book. It is definitely not of stimulative value to the ordinary seminarian or priest, because of its mass of detail and name-dropping, its many musical insertions (often incorrectly transcribed) and its many inaccuracies. It would be valuable, nonetheless, for the priest or seminarian musician. It is not the ideal history of Catholic Church Music.

LECHNER-EISENHOFER, *The Liturgy of the Roman Rite* (New York, Herder & Herder, 1962, \$8.50). This work is a *history* book of the Roman Rite. It is also the revision and translation of a semi-classic. It is

encyclopedic in scope and filled with detailed knowledge, references, etc. Except for minor points, it is a good history.

—NORBERT DORSEY, C.P., M.C.G.

*January 13*—The Holy Father stated that future generations, looking back at the Second Vatican Council, would admire the respect and seriousness with which the Conciliar Fathers treated the fundamental realities of life.

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## From the Celian Hill

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*Reports re His Holiness' health:* Very many and very conflicting.

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*Acta Cong. Nostrae:*

*Latest Passionist Bishop:* Appointed Titular of Polemonio, and Prelate Nullius of the new diocese of San Luis de Montes Belos, Brazil—the Rev. Stanislaus Van Melis, of Holland. Prior to expulsion by Communists, Father Stanislaus spent many years in Bulgaria. After that, at Rome, he attained the doctorate at the Oriental Institute; was Provincial of the Dutch Province; then, a missionary in Brazil. Consecration, Holland, February 2nd.

*Archbishop Peruzzo, C.P.,* of Agrigento, Sicily, who was on the Preparatory Commission for the Council, has been elected a member of the Theological Commission.

*Passionist Bishops present at the Council:*

From Italy:	Bishops Peruzzo and Batistelli;
Africa:	Bishops Hagendorens and Pesce;
Indonesia:	Bishop Sillekens;
U.S.A.	Bishop O'Gara;
Philippines:	Bishop Olwell;
Argentina:	Bishop Deane;
Brazil:	Bishop Pellanda;
Bolivia:	Bishop Cibrian;
Peru:	Bishops Elorza and Olazar.

*Monitor Ecclesiasticus:* (Fasc. II: 1962) Augustinus Pugliese reviews

two works of Father Ladislaus Ravasi, C.P., of the Sacred Congregation of Religious:

- (a) *De Vocatione Religiosa et Sacerdotali*, Romae, 1957, pp. 272;
- (b) *Fontes et Bibliographiae, de Vocatione Religiosa et Sacerdotali*, Romae, 1961, pp. 136.

Reviewer praises Father Ladislaus' work as a valuable historical, juridical, and moral synthesis of the principal problems re religious and priestly vocations. "Sound doctrine clearly explained, ably written, constitutes a veritable summa."

*Sept. 24, 1962*: Seventeenth Biblical Week, Italy. We quote His Holiness, in part: "The student of the Sacred Text is not and must not be only a learned admirer or an anxious explorer of the ineffable riches of the Bible. Before all the biblical student is one who listens to the Word of God fearfully and fearlessly. He realizes that his is not a cold letter, enclosed in archival documents; it is a living message which comes from God and is to be welcomed with open mind and loving heart—as it was welcomed by the prophets, apostles and numberless God-fearing men of the Old and New Testaments.

The Pope expressed two wishes:

(1) Before all, let *love* for the Sacred Texts increase and lead to *meditation* on their message. Hunger for and thirst after the Word of God—the vivifying breath of the soul.

(2) Work for the penetration of the Divine Word into the life of the people—of families, of the community. This is the good news they await. This is the revelation of the new heavens and the new earth which will attract human hearts.

*Acta Apostolicae Sedis*: 9-8-62 (Ser. III, v. IV, N. 11:)

On September 9, His Holiness addressed the Spiritual Directors of Seminaries. The leading ideas of his message are as follows: Spiritual Direction is the most important work in a Seminary, because it is achieved in the intimacy of the human conscience, where deep convictions are imprinted and where the transformation of character takes place. Ordinarily, young men need expert direction in order to know how to follow the inspirations of the Holy Spirit. This is a difficult and delicate mission. Common sense, shrewdness and experience are not enough. Study is essential.

Be mindful that present-day Seminarians belong to a generation which

has known two cruel wars; they come from a world which is evolving with amazing speed. Yet, fundamental principles retain their total value. Teach them to understand the world in which they are going to live and work. This does not mean they are to compromise with a worldly spirit, or minimize the importance of mortification. A mistaken adaptation concerned only with softening seminary life or soothing nature too much would mold a personality totally opposed to Jesus, Priest and Victim. Modern adaptation to the demands of the times must be resolved in a deeper assimilation to the personality of Christ Crucified. Seminarians must become enamored with the Cross, in order that they may learn how to love the poor conditions in which the clergy so often have to live, in order to face courageously the renunciations and hardships of the apostolate. Firm discipline must be joined to a useful, progressive freedom which will train them to rule and discipline themselves.

AAS: 9-29-62 (Ser. III, v. IV, NN. 12-13)

On September 22, 1962, Pope John addressed the Italian Association of Catholic teachers. He stressed three points:

(1) Theirs is a service of love to be rendered with dignity and fresh enthusiasm. The fruits of teachers' work endure a whole lifetime.

(2) It is a vocation to be lived in a *supernatural* spirit, with reliance on the means of grace. This supernatural spirit means: a convinced and continual recourse to prayer; constant endeavor to work, without ostentation, in the name of Christ. Teach with the warmth of the Gospel spirit. Be living witnesses of the strength and harmony of the faith. Offer the world a consistent image in thought and action. Know how to respect the liberty, inclinations and tastes of student; know how to wait and be patient.

(3) Wise and opportune adaptations are to be made. New applications and adaptations increase responsibilities of teachers. To achieve this, there is required a greater mastery of self, an enlightened and joyful patience, continual presence of mind, and readiness to understand—to reply—to direct.

Be impartial and prefer the souls preferred by Christ—the sinners, the poor, the sick, children. Never discourage. Follow the souls entrusted to your care by prayer and love. Do not be alarmed if your educational work fails immediate results. Lift your eyes to Christ the Teacher and look at vaster horizons of the spirit.

—SILVAN ROUSE, C.P., S.T.L.



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## Quaestiones Disputatae

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Apud hierarchiae quosdam (episcopos, presbyteros—diaconos, forsan) inaequum est, immo et injustum, adeo fraudulentiam sapere, semel atque iterum, semel et saepius, unam et eandam personam (vivam vel defunctam) in benefactorum societatem adscribere. *Quaeritur*: De

suffragiorum applicatione, praesertim Missae fructuum, quid dicendum?

For some, the above inquiry is more than a question—it is a problematical question. By way of answer and solution, we first quote from a neutral source—The Rev. Raymond J. Neufeld, Editor of "The Question Box," *The Tablet*, Brooklyn, N.Y. (1-20-62).

Q. "Please explain how the name of a deceased person is accepted for enrollment in the same purgatorial society more than once, when it definitely states that, the deceased shares in a certain number of Masses and benefits of other devotions through the year."

A. "Did you ever sign a petition, along with your relatives, your fellow-employees, or the people on your block to gain some advantage? It was with the hope that your signature would add some strength toward gaining the object of the petition.

"Purgatorial societies and confraternities for the living and the dead all offer certain benefits which redound to the person enrolled. A person enrolled twice receives the benefits of two enrollments. The application of benefits in the type of enrollment you refer to depends on the number of persons requesting the benefits. A dozen people requesting the benefits are twelve times more powerful than one. So, the answer to your question is, the greater the number of requests for the benefits of enrollment in a spiritual society, the greater benefits to the soul enrolled.

"You see, the organization which conducts the society or the confraternity does not dole out the benefits. The Lord does that. When Masses are included, the Lord Himself is the Judge of the distribution of the fruits of those Masses. When indulgences are applied to the suffering souls, the application is made by their Judge—He applies the fruits of our good works as He sees fit. Since the fruits of the Mass are infinite, and the distribution of graces and indulgences resulting from prayer depends on God's judgment, we can see how multiple petitions on our part gain greater benefits for those mentioned.

"Let's not worry about someone else's purgatorial society certificate

diminishing the value of the one we give. The Lord grants to each soul, living or dead, the benefits of each offering."

Sound theological thinking, in re the above question or/and problem hinges upon two basic facts—the worth of the Eucharistic Sacrifice, and the unique position of Christ as the Divine Almoner.

In appraising the worth of the Mass, there is only one reliable yardstick—the Sacrifice of Calvary. According to that norm, the value of the Mass is INFINITE—a human term weakly imitative of a divine concept.

To speak of the fruitage of the Sacrifice as an infinite potential could be misleading. The fruitage is actual. But, distinguish we must between possibly and actually *applied* fruitage. Unfortunately, a school of thought has confused possible and actual application. We cannot contend, defensibly, that a divine response to our suffrage is applied to a soul in want, with IBM precision. We suppliants are not the arbiters of applied supernatural benefits. Rather, in the allocation of "the unsearchable riches of Christ," we depend upon the Divine Almoner.

Judging by His attitudes toward us, as revealed in the inspired records, it is reasonable to assume that, in response to our suffrage for others, He deigns to be influenced by certain factors. One such factor, the deservingness of the needy; another, the dispositions of the intercessor. We know that, He adverts to the relative worth of the widow's mite. (Luke XXI: 1—4) He commended even importunity. (Luke XI: 8)

Multiple enrollments by way of suffrage bespeak an unearthly importunity, as well as an awareness of the esprit de corps which animates and typifies the Communion of Saints, and an enthusiastic confidence in the attentive interest of the Divine Almoner. We who belong to this school of thought are not upset because another school of thought does not see eye to eye with us. But we do not like the word "skulduggery." It is not a nice word.

—ALOYSIUS McDONOUGH, C.P., S.T.D.

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"The vast cultural heritage that is ours, and the necessity of a Christian formation that will enable us to be articulate and intelligent witnesses to the truth of Christ, could—and one can say this without exaggeration—require a lifetime of constant, reasonably paced reading. Such is the challenge facing both the Catholic publisher and the educated Catholic today." (David McManus, President, Helicon Press, Baltimore, Md. *America* 11-24-62.)

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## *A Note for Posterity*

"Time doth not loiter." (Sheik Ilderim to Ben Hur) Obviously, the first issue of V C is late! Causal factors are several and varied, but do not add up to anyone's fault. At Cape Canaveral, a launching according to calendar and clock is a rare exception. We trust that, hereafter, tardy issues of V C will be rare exceptions.

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*"... And a small drop of ink,  
 falling, like dew, upon a thought produces  
 That which makes thousands, perhaps  
 millions think."*

(BYRON)

*"... The word of the cross ... is ... to us ... the power of God."*

(1 Cor.: 1:18)

# Verbum Crucis



Vol. I

April, A.D. 1963

No. 2



# Verbum Crucis

VOL. I

APRIL, A.D. 1963

No. 2

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A Quarterly Review of Clerical Literature

Published by the Passionist Fathers

Province of Saint Paul of the Cross.

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*Cum Superiorum permissu*

*Ad instar manuscripti*

For private circulation only

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Opinions expressed by contributors do not  
necessarily reflect the views of the editor.

\* \* \*

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## IN MEMORIAM

O God, Who, in Thine ineffable providence, didst will that, Thy servant JOHN should be numbered among the highpriests, grant, we beseech Thee, that he who on earth held the place of Thine only-begotten Son, may be joined forevermore to the fellowship of Thy holy pontiffs: through the same Our Lord, Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the unity of the Holy Spirit, God, throughout all ages. Amen.

A. D. 1958—1963

In behalf of His Holiness, Pope PAUL VI, Bishop of Rome, Successor of Saint Peter, Vicar of JESUS CHRIST, Prince of the Apostles, Supreme Pontiff of the Church Universal, Patriarch of the West, Primate of Italy, Metropolitan of the Roman Province, Servant of the Servants of God, Sovereign of the State of Vatican City:

“The Lord preserve him and give him life, and make him blessed upon the earth, and deliver him not up to the will of his enemies.” (Ps. XL)

O God, the shepherd and ruler of all the faithful, look propitiously upon Thy servant PAUL, whom Thou hast been pleased to appoint pastor over Thy church: grant, we beseech Thee, that both by word and by example, he may edify those over whom he is placed and, together with the flock committed to his care, may attain unto life everlasting: through Our Lord, Jesus Christ, Thy Son, Who with Thee liveth and reigneth in the unity of the Holy Spirit, God, throughout all ages. Amen.

A. D. 1963

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# Editorial

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*In retrospect:* In response to popular demand, the January issue of VERBUM CRUCIS has been rerun and, thanks to Father Provincial, we have graduated to a change-over from offset to linotype. Unavoidably, this change-over and rerun have occasioned delay. Editorial prescience must have inspired that

"Note for Posterity," (January, cover iii). But we decline to don the coverall policy featured by transportation schedules—"subject to change without notice."

We appreciate the "brickbats and bouquets" invited and received. The few criticisms written in, heard, or overheard do not measure up to the strict definition of a brickbat. In quoting "B & B" excerpts, the letter (E) will indicate the scribe as a member of the Eastern Province; the letter (W) a member of the Western Province.

The Very Reverend James Patrick White, C.P., telephoned from Chicago, to reserve an adequate supply of copies of VC for the "Monks of the West." In an air-mail letter, written in Korea, posted from Japan, the Western Provincial granted permission to invite the Lectors and other competent persons of Holy Cross Province to join the VC staff of contributing editors. Ever so much, we appreciate His Paternity's affirmative and gracious response to our request.

*In prospect:* Father Provincial has issued an official statement of policy, to clarify the nature and purpose of VERBUM CRUCIS. The full text of this statement will be sent to contributing editors. Quotations in part will be of interest to all readers. From the second issue onward, VC will be reduced from a bimonthly to a quarterly. This reduction will thin out the burdens entailed for the staff and will safeguard our fiscal health.

Departmentally, our quarterly will comprise topical columns, annotated bibliography, questions and problems that clamor for reply and solution.

Topical vignettes will be selected from all areas of ecclesiastical learning relevant to our monastic life and apostolate, and will include references to pertinent literature adapted to the general reader. For the future, topicals will predominate.

Bibliographical columns will be a service devoted to recent publications,

"of the kind readily available to and readable by the average busy monk."

*Quaestiones Disputatae* will cover not only controverted items, as such, but also any questions of general interest. Communications to the editor should be signed by the one posing a question or a problem, but if the proponent so prefer, his identity will not be published.

Father Provincial concludes his statement of policy "with words of warmest commendation for all those so charitably cooperating in this splendid service to the Brethren."

S. v., b. e. V. (Remember?)

—AMcD

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## A Privilege and a Price

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## Passiology

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When the evangelists sat down to write the story of our salvation, they had a tremendous amount of material from which to choose. They could not record everything, for St. John remarks that if this had been done the whole world would not be large enough to contain the books that would have to be written. Under God's inspiration, they found the solution to the problem. They chose what they considered most important to accomplish their purpose, what would best satisfy the spiritual needs of the people of all times. And so, it is of great significance that they not merely recorded the *fact* of our redemption and that it was accomplished by Our Lord's sufferings and death and resurrection—but each of the evangelists went into closest detail. Each gave almost a blow-by-blow description of Our Lord's sufferings. In doing this, they were not merely following the pattern of the preaching of the apostles, but they were adhering to the emphasis given by Christ Himself. Time after time, He had predicted not merely the fact of the redemption, but just *how* it would be brought about—the Son of Man must go up to Jerusalem, where He would be delivered into the hands of His enemies, would be mocked and scourged and spit upon; He would die, but the third day He would rise again. And even when Our Lord's repeated teaching had apparently been wasted, and the disciples had not grasped the why and the wherefore

of the redemption or even the fact of the redemption, Christ went through the whole explanation once more for the disciples of Emmaus. He said to them: "O foolish ones and slow of heart to believe in all that the prophets have spoken! Did not the Christ have to suffer these things before entering into His glory?" (Luke xxiv:25)

When St. Paul of the Cross founded the Congregation, and bound us by vow to have and to promote devotion to the Passion of Christ, there were some features of his preaching and practice that were peculiar to his own times and his own country, and these need not be perpetuated or imitated. However, what was basic to the preaching of St. Paul is basic today. The detailed and the well-applied story of the Passion is something of value to the twentieth century in America, just as much as it was to eighteenth-century Italy. We need to have that story deeply and clearly impressed upon our minds if we are going to be truly devoted to the Passion, and it must form the core of our preaching and teaching if we are going to share that devotion with others. We may think that we have found a simple performance of our task if we copy a few technical terms or a few learned sentences from a theology book, perhaps even a few Greek or Aramaic expressions, and impress our hearers with the conviction that we are pretty learned fellows. But while we should know what is latest and best in the theology of the Passion, we are frustrating our own purpose if we do not present this in a way that our hearers can not merely understand but use as a practical means of devotion to Christ Suffering.

There are no two of us who will see the story of Our Lord's sufferings in precisely the same way; nor will any two of us promote devotion to them in exactly the same manner. But there must be something common to all of us in our thinking and our preaching. And that common denominator should be the whole story and the exact story of Our Lord's sufferings as the evangelists have given it to us. In our preaching, we should seek and find the modern application, yet without despising what the best Passion preachers of the past have had to offer. In his paintings, Salvatore Dali is able to take the story of Calvary and present it in modern tones and overtones that have enabled so many to grasp this message for the first time. Yet his accomplishments have not displaced what is old in Christian art and also good. Millions of people will make it a point to see Michelangelo's venerable *Pietà* when it is brought to this country, and



while some will do this out of sheer curiosity, we can hope that most people will see in it the glimpse they need of the beauty and the inner meaning of Christ's death. And so too, in our portrayal of the age-old story of the sufferings of Christ, there is plenty of room for our up-to-date considerations, our up-to-the-minute application of the Passion to modern problems. This takes thought, prayerful thought. It is not the easiest thing in the world to acquire for ourselves, or pass on to others. But it is a price in terms of time and prayer and study that we should be happy to pay for the privilege of being the chosen preachers of the Passion of Christ to the modern world.

Suggested references: Van Zeller, OSB, *Approach to Calvary*, \$2.95, Sheed & Ward; Weaver, CP, *His Cross in Your Life*, \$3.25, Alba; Regamey, OP, *The Cross and the Christian*, \$3.25, Herder of St. Louis; Leen, CSSp, *Why the Cross?* Sheed & Ward.

—RUPERT LANGENSTEIN, CP, MS

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*Religious Vows in the Life of the Church.* We were happy to see the recent publication of the doctorate dissertation of Father Cronan Regan, CP, Lector of Theology at St. Ann's, Scranton. In the introduction, Father Cronan points out that he intends to establish the social value of the religious life for

the Mystical Body of Christ. The matter of the thesis revolves about four doctrinal points: the nature of the community of spiritual good; what it means to merit for another; what it means to satisfy for another; and the nature of religious vows. To summarize the doctrine contained therein we would say that the thesis takes as a premise these words of Pope Pius XII: "In the Body, thanks to the Communion of Saints, no good can be done, no virtue practiced by individual members without its contributing something also to the salvation of all." The truth of these words is then analyzed in the light of the doctrine of St. Thomas. Finally, the author's theological insight enables him to conclude with these words: "Clearly,

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## Spiritual Theology

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then, the religious life is not an anachronism in the Church. Considering this life solely from the point of view of its contribution to society, it is the source of priceless benefits to the social welfare of the supernatural society of the Church. On condition that the religious fervently strives to realize the holocaust implied by his vows, he is one of the greatest assets to the contemporary world." I am sure that all who are interested in deepening their understanding and appreciation of the religious life will find this thesis helpful.

## RELIGIOUS VOWS IN THE LIFE OF THE CHURCH

by Cronan Regan, CP, STD

What is the profound contribution each sincere religious' life makes to the Mystical Body of Christ? This is the question Father Regan examines in the light of the theology of St. Thomas Aquinas. The study involves a close scrutiny of the notions of merit and satisfaction, of the way spiritual benefits are shared in the Communion of Saints, and of the vows of religion and Christian perfection.

Written as a doctoral dissertation for the Faculty of Theology at the *Angelicum* in Rome, the book is not excessively technical. It should be of value to anyone involved in the direction, training or recruiting of religious. Copies are available at \$2.50 from the author.

St. Ann's Monastery  
1239 St. Ann St.,  
Scranton 4, Pa.

*The Theology of Christian Perfection.* The Province may be interested to know that, at the beginning of the current school year, we introduced an official textbook for the students' two-year Course in Spiritual Theology. The book chosen was *The Theology of Christian Perfection*, by Royo, OP, translated and adapted by Aumann, OP (Priory Press, Dubuque, Iowa. \$10.95). This book was selected for many reasons.

The original of this book (Spanish, and now in its 4th edition) has been hailed and recommended by many masters of the spiritual life as *the best book at the present time* in the matter of spiritual theology. M. M. Philipon, OP, wrote this encomium: "The best manual of spiritual theology which has appeared to date—the most ordered and complete, a true summa of spirituality. This is a work of extraordinary informative value and yet possessing a notable doctrinal solidity." Anyone interested in some reviews can consult: *Homiletic and Pastoral Review*, Dec. 1962,

p. 257 (favorable review); *Pastoral Life*, Nov.-Dec. 1962, p. 58 (a rather unfavorable review by Parente, but, I don't think he appreciates the arguments of Royo). In Part I of the book, Royo establishes the doctrinal foundations for all spirituality. Part II analyzes the essence of Christian perfection. The following five parts are, then, preëminently practical: the negative aspects of the Christian life (struggle vs. sin, devil, world); positive means of spiritual growth; the life of prayer; secondary means of sanctification; and mystical phenomena. Of special importance in this book is the author's exact definition of mysticism, its relationship to the normal development of the soul's spiritual life, and the specific role played by the Gifts of the Holy Ghost in this growth.

From the viewpoint of the course itself, the use of a definite textbook *stabilizes* it by giving a determined framework for the two years devoted to these matters. It also allows the Lector to give an *integral* treatment of the essentials of Spiritual Theology.

We feel that this book can provide superabundant food for thought, contemplation, spiritual reading, and practical application for all.

*Carmelite Spirituality.* Anyone interested in a practical synthesis of Carmelite spirituality, especially of the *Interior Castle* of St. Teresa, can find it in two books just reprinted by Fides Publishers: *I Want to See God*, and, *I Am a Daughter of the Church*. Both these books are the work of P. Marie-Eugene, OCD, long recognized as the authority of Teresian spirituality.

*Spiritual Life Institute of America.* (SLIA) The Spiritual Life Institute of America is the result of the efforts of William McNamara, OCD, former editor of the *Spiritual Life* magazine. It grew out of his experience as a retreat preacher in all parts of the country. From his encounters with various groups, the conviction grew that the major weakness of the Church in America is its failure to communicate its message. After discussions and consultation with many others, he concluded that this was so because of a "fragmentation" or reduplication of the Church's efforts in this country, and a "thinness, superficiality, and ineffectiveness" rising out of failure to concentrate on the "one thing necessary—natural and supernatural contemplation." The Spiritual Life Institute exists not to correct these problems, but to call attention to them, and to get others to collaborate in research and reflection on them. The aims of the Institute are to be achieved by: 1) A program of seminars (the first one was held recently in Mil-

waukee); 2) Houses of Learning and Leisure (which will be, first of all, houses of contemplation, in which the liturgy will be celebrated in a fitting manner; then, places to bring together various groups of people to communicate on fundamental problems; and finally, retreat houses and centers for spiritual theology and spiritual direction); and, 3) a publication program which includes a monthly magazine to be known as *Forefront*. The director of development and publishing for the Institute is Donald Thorman, author of the recent, much praised book, *The Emerging Layman*.

A booklet, *America's Spiritual Crisis* (obtainable from SLIA, 436 N. Michigan St., South Bend, Ind., for \$1) is the result of the first invitational seminar sponsored by the SLIA. It contains Father William's views on the basic spiritual crisis facing America today. In it one may find a wealth of insight and observation about the special state of America which will inform, inspire and, perhaps, frighten you. However, the purpose of *America's Spiritual Crisis* is not to tell us how to solve these problems, but rather to make us aware of the difficulties we face. He sees our present crisis as due to *our failure to attach* ourselves sufficiently to indispensable sources of humanness and the tendency *to become overly attached* to certain values. By meditating upon these two facets of our modern society, Father William hopes to make the Church relevant to the world today.

—NORMAN DEMECK, CP, STL

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"Have parsed VC . . . an excellent job—am sure it will be a big help to everyone. Could someone enlighten us re new books for sermon material?" (E)

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". . . VC strikes a note of learning and scholarliness, of wisdom and power, and of challenge to every CP. May it help us all to become more efficient in our Passionist vocation. Kindly extend my congratulations to all your associates in this valuable publication." (W)

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"I would like very much to see a larger part of VERBUM CRUCIS devoted to the Sacred Passion." (E)



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# Dogmatic Theology

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## *Niche of Professional Theologians*

It is now clearly evident to all that the theologians present at the Second Vatican Council will have a tremendous influence on the final decisions of the Magisterium. Their investigations into the meaning of God's Revelation, their opinions and observations are all necessary to the Teaching Church in these crucial days. They have been summoned from all over the world to assist those involved in proclaiming to the world the divine message to man.

The role of the professional theologian in the Church was the subject of the presidential address given at the latest Theological Convention, and recently published. "The Professional Theologian—An Instrumental Cause in the *Ecclesia Docens*," Aloysius McDonough, CP, *The Catholic Theological Society of America, Proceedings of the Seventeenth Annual Convention*, pp. 269-275.

The theme developed in this paper is that, "although in an auxiliary, subsidiary capacity, the personnel of the *Ecclesia Docens* is integrated by the inclusion of the theologians."

(A limited number of reprints available, without charge, upon application to author. For copies of *Proceedings*, apply to: CTSA Editorial Office, St. Joseph's Seminary, Yonkers, N. Y. \$3.50 per copy.)

## *Faith*

In the last few years there have been many books and articles written which deal with the tract on faith.

Running through many of these discussions seems to be a conviction that in the West there has been a tendency to emphasize the intellectual aspect of faith. Due to valid historical reasons this emphasis has, at times, been necessary. However, the definition of faith as we find it in the manuals is that, faith is "an act of the intellect, moved by the will, elevated by grace." More and more, theologians are coming to realize that to stop at the intellectual aspect of faith will not do full justice either to the scriptural idea of faith or to our own theological traditions.



Faith is not *merely* the intellectual acceptance of a series of abstract truths, a *mere* intellectual assent. Faith is the act of the whole man, mind and will, it is the personal meeting between man and God. As we see it expressed so often today, faith is a personal encounter.

The stress today seems to be on faith as grace, faith as a wonderful gift of God, a gift which takes a man far beyond the power of his own reason, which truly convinces him of things that appear not. This is certainly not something new in Catholic theology, but it is something that has not been made clear in our efforts to show the rational basis for faith, the objective value of Apologetics.

Modern thinking is in reality an effort to bring into perspective the total Catholic teaching of faith. St. Thomas clearly placed faith beyond the powers of human reason and argument when he wrote: "Whatever man may teach externally, he labors in vain unless the Holy Spirit provide interior understanding; for unless the Spirit were present to the heart of the hearer, the words of the teacher would be idle; and this is true to such an extent that, even the Son, speaking through the instrument of his humanity would accomplish nothing, unless He himself also worked interiorly, through the Holy Spirit." (*In Joann.* XIV, 26)

The following are some sources which will give an understanding of the work being done in this tract on faith.

"The Biblical Idea of Faith," by Bruce Vawter, CM, *Worship*, Aug.-Sept., 1960, reprinted in *Guide*, May, 1961, No. 158.

*What Is Faith*, by Joseph Cahill, SJ, Paulist Press (Doctrinal Pamphlet Series).

"The Preambles of Faith," by Guy de Broglie, *Theology Digest*, Vol. VII, No. 1. When St. Thomas speaks of truths that are "preambles of faith," he means this in the sense that they precede the *articles of faith*, not necessarily the *act of faith*.

"Faith: Personal Encounter With God," by Rene Latourelle, SJ, *Theology Digest*, Vol. X, No. 4, pp. 233-238.

"The Act of Faith," by H. Francis Davis, *Theology Digest*, Vol. I, pp. 119-122.

"Two Theories of Faith," by John L. Murphy, *Amer. Eccles. Rev.*, July, 1962, pp. 14-36.

"The Inner Testimony of the Spirit," by Stanley Kutz, *The Ecumenist*, Vol. I, No. 3, Feb.-Mar. 1963, pp. 38-40.

*What Is Faith?* by Eugene Joly, Hawthorn Books, 1958. (This book is Volume Six of the *Twentieth Century Encyclopedia of Catholicism*.)

### *Original Sin and Concupiscence*

A series of three articles on these topics has recently appeared in the *Irish Theological Quarterly*. In the articles J. P. Mackey points out some of the complaints of moral philosophers concerning the traditional presentation of the Catholic doctrine on original sin. He stresses the fact that original sin is essentially the privation of grace. It is sin in the sense that it does represent an alienation from God. To hold that there is no personal guilt involved in original sin, and then try to hold on to some remnant of guilt by using the idea of corporate personality is confusing, to say the least.

M. feels that in many of our explanations of concupiscence we seem to introduce into man's nature a positive inclination to evil. The basis of this often lies at the distinction we make between the sense appetites and reason. "It is very misleading to speak of the sense appetites as if they acted without the rational powers or before them. It is precisely this attitude to the sense appetites, especially when they are thought to be the basis of an inclination to evil, which leads theologians to speak of them as the 'lower' appetites, in a derogatory sense. It is far more realistic and indicates a far more healthy outlook to see the sense appetites as part of the structure of human nature and part of a human being by which he is put in contact with the things which are necessary to his survival and for his happiness."

His own explanation of concupiscence is a resumé of *Theological Investigations* (Vol. I, Chapter 11) by Karl Rahner. Concupiscence "appears more as a retarding of our free disposal of ourselves, whether that be a disposal for good or ill, than as a positive tendency of any part of us towards evil. It is ethically neutral in itself and ambivalent in the sense that it offers resistance to our evil purposes as it does to our good intentions."

"Moral Philosophers and Original Sin," by J. P. Mackey, *Irish Theo. Quart.*, July, 1962;

"The Catholic Doctrine on Original Sin," J. P. Mackey, *I.T.Q.*, Oct., 1962;

"Original Sin: Concept of Concupiscence," J. P. Mackey, *I.T.Q.*, Jan., 1963.

—AQUINAS MCGURK, CP, STL

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## Moral Theology

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## The Morality of the Intrauterine Ring

Father Zalba, SJ, the Spanish moral theologian, writing in *Periodica* (1962, pp. 167-182), discusses the morality of the "intrauterine ring." The ring is a plastic coil-like object inserted by a physician into the uterus for the purpose of preventing children. Doctors are not sure how it works. Many believe the presence of this foreign body in the uterus causes the tubes leading from the ovaries to contract and block passage of the egg to the womb; others think it does not prevent conception but rather causes an abortion of the impregnated ovum. It can be kept as long as desired and does not interfere with menstruation. It was used about 40 years ago, but abandoned because of the painful irritation of the metal. It is used now in Japan and Korea in the lighter, plastic form, weighing 1-1½ ounces. (Described in *Newsweek*: 7:23, 1962, p. 30.) The following is a summary of Father Zalba's conclusions.

### 1) *Insertion of the intrauterine ring: Sinful or not?*

A. Is its insertion always forbidden? Not necessarily. The ring might have a good use—for example, to prevent the spread of lung cancer. The ring, like steroids, might be necessary or useful for corporal or corporal-mental health of the person. In these cases it could be lawfully used by a single or married woman when the conventional remedies are of no help. (170-171)

B. It is wrong for a woman to insert it with the intention of preventing a pregnancy. (171-172)

C. It is probably licit for a single woman (a nun in Africa), or a wife to insert it because of danger of rape, in self-defense and reasonable use of bodily faculties. (172-180) During this short period of time the wife could not have relations with her husband.

### 2) *Use of marriage while ring is present in the uterus.*

Does it prevent conception, or cause an abortion? Both possibilities are

considered. It is more likely, according to present medical data that, it prevents conception.

*A. If it prevents conception:*

1. Whenever the ring is inserted for a sufficient reason (health), both parties may seek and render the debt. (183-184)

2. When the reason ceases, both parties should *per se* abstain from marriage until the ring is removed, if the ring can be removed without grave inconvenience. (183-184)

3. If the wife inserts or retains the ring without sufficient reason, she cannot seek the debt, unless her years of fertility have ceased, or she would suffer a great hardship in removing it. She may, however, render the debt to her husband lawfully seeking. (184-185)

4. If the husband is guilty of the insertion of the ring, or consents to its insertion, he cannot ask the debt until he repents and does what he can to have the ring removed. (185-187)

*B. If it causes an abortion:* May marriage be used? In general, the conclusions are more severe.

1. Spouses wishing to use marriage should arrange for the removal of the ring, unless such action would be dangerous to the life of the wife. (187)

2. If one party refuses to consent to its removal, he or she cannot seek the debt; the innocent party may licitly ask and render the debt for a grave cause. (188)

*3) Obligation to have the ring removed by a physician:*

*A.* Ring lawfully inserted may be retained as long as the cause for its insertion continues to exist. Any reasonable cause will justify its permanent existence for those not using matrimony (nuns and widows and others) or for the married after child-bearing age. (189)

*B.* If it is medically possible but financially burdensome to have the ring removed, it is probable that the obligation for its removal is temporarily suspended. (190)

*C.* If the operation would endanger her life or lead to serious and prolonged inconvenience, the wife is excused from obligation. (191)

—NICHOLAS GILL, CP, JCD



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## Sacred Scripture

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In recent years, many priests have been puzzled by the modern biblical movement. How has it developed so rapidly since the Second War? Why are catholic scholars now holding views, which were frowned upon only thirty years ago? How solid is this movement? Any priest who desires answers to these

questions will find them in *The Bible, the Word of God in Words of Men*, by Jean Levie, SJ (P. J. Kenedy, \$7.50). The last part of this work is a treatment of inspiration and the roles played by God and man in producing Holy Scripture. The principles given here solve many of the seeming difficulties—scientific, historical and theological—which the reader may encounter in the Bible.

That there have been and still are real excesses in biblical criticism must certainly be admitted; and the *Monitum* of the Holy Office, June 20, 1961, is a severe warning against opinions in circulation which compromise the historical and objective veracity of Holy Scripture, both Old and New Testament, and particularly of Christ's words and deeds.

However, quite a number of opinions in Scriptural matters have been unjustly stigmatized as excessive. P. G. Duncker, OP, in "Biblical Criticism" (*Catholic Biblical Quarterly*, January, 1963, p. 22) examines several such opinions. Of especial interest to ecclesiologists is his evaluation of the alleged excessive opinion, concerning the famous Petrine text of Mt. XVI:13-19. In the same article is recounted the notorious Dain Cohenel (a pseudonym for an Italian priest, Dolindo Ruotulo) incident.

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A better understanding of the Psalms is an ever present desire of those who daily pray the divine office. Unfortunately, the need for a modern Catholic commentary on the Psalms remains unfulfilled. In the opinion of many, the best detailed commentary on the Psalms in English is still Kilpatrick, a non-catholic—first published over seventy years ago!

However, *The Psalms are Christian Prayer*, by Thomas Warden (Sheed & Ward, N. Y., \$3.95), while it does not provide the badly needed commentary on the psalms, does provide a valuable introduction to the



theology and thought patterns of the Psalms and, indeed, of the whole Bible.

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The new (October, 1962) monthly biblical periodical, *The Bible Today*, continues to provide excellent articles by outstanding American scriptural scholars. The March issue (1963) is centered about the single theme of salvation.

The first article is on the nature of biblical history which is crucial to the understanding of any part of the Scriptures. Its thesis is that the Bible is not a mere chronicle of events, but a divinely inspired interpretation of particular events. The Scriptures, therefore, are not a textbook of ancient history but a theology of history. The articles which follow describe the two great salvation acts of God.

The Exodus, the first of these divine acts, took place at the time of Moses when God acted to save Israel from slavery and annihilation. The life, death, and resurrection of Christ was the second of these divine interventions when, in the fulness of time, God acted through His Son to save all mankind from sin and death. Both saving acts were extended in history through divinely established liturgical rites. In thus treating these themes, the articles in the March issue seek to show the continuity of the divine saving action.

—AIDAN MAHONEY, CP, STL

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"(VC) is an epochal event in the history of the Province. I . . . find the contents interesting, instructive, inspirational."

✠ CUTHBERT M. O'GARA, CP

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"A wonderfully helpful magazine for the priests. With my one-track mind in . . . , I tend to miss developments in other fields. Will now have no excuse for not being alerted. God bless all the contributors." (W)

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# Liturgy

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## The Constitution: *De Sacra Liturgia*

One of the most tangible results of the First Session of Vatican 11 was the approval, almost unanimous (*placet*, 1922; *placet juxta modum*,

180; *non placet*, 11) of the Preface and first chapter of the Constitution on the Liturgy. This chapter is entitled: General Principles of Renewing and Promoting the Sacred Liturgy. The succeeding chapters which deal with specific application of the principles to the Mass, Sacraments, Divine Office, etc., were thoroughly discussed but not voted upon. Chapter One, as well as the other parts of the Constitution, will have to be formally promulgated with the approval of the Holy Father at a public session, at which the Bishops will vote again on the entire constitution. Hence, the text of this important document has not yet been published.

The contents of the document, along with the aspects of the debate concerning them, filtered out through official and unofficial sources. Perhaps in order to offset some false rumors, but more likely to give the clergy and faithful opportunity for discussion and preparation for possible changes, an article outlining the salient features of Chapter One appeared in the semi-official *L'Osservatore Romano*, December 8, 1962. Diocesan papers printed summaries and fragments from this excellent summary. An English translation of the *L'Osservatore* article in full can be found in *WORSHIP*, February, 1963, p. 153.

### *Contents of Chapter One*

If there was fear that Vatican II would speak fine words but accomplish little genuine renewal, a glance through the outline of Chapter One of the Constitution on the Liturgy will dispel those fears.

The Chapter contains five parts: The Nature of the Liturgy and its Importance in the Life of the Church; Liturgical Formation and Active Participation; Reform; Promotion of Liturgical Life in Diocese; Diocesan or Regional Organization for Promotion of Liturgy.

Some of the more noteworthy features of Chapter One are:

(1) The doctrinal section sees the work of the liturgy as the work of Christ Himself, the first Sacrament, and as the work of the Church, the general Sacrament established by Christ. The worship rendered to God and the holiness which God effects in man is put into sharper relief. The fact

that the liturgy is wholly structured in a system of sensible signs is accentuated as well as the teaching that the liturgy is the summit and source of the Church's every activity.

(2) Number 19 states that henceforth the liturgy must be counted among the major disciplines in the ecclesiastical curriculum. It is to be treated both from a theological and historical aspect, as well as from a spiritual, pastoral and juridical aspect. The Council recommends that professors of other theological disciplines, especially dogma, and spiritual and pastoral theology, put the mystery of Christ and the history of salvation into clear focus, according to the intrinsic requirements of each subject. In this way, the relationship of each discipline with the liturgy should emerge.

(3) Article 22 constitutes an historical departure. After noting that the competent authority for liturgical reform is the Holy See alone and then, by law, the Bishop, it is stated that through a concession of law this authority can also be episcopal-territorial, supradiocesan and regional. The execution, application, and adaptation of the chapters that follow is allocated to this authority. This bold step sanctions the beginnings of a decentralization in the area of liturgy.

(4) Whenever possible, a form for the celebration of rites which is communal even externally, will be preferred to quasi-individual and private form. Active participation is to be promoted.

(5) Liturgical Language. This question was the most discussed in all the debate. Eighty-one speakers were heard. The main points are:

- (a) The use of the Latin language, excepting in the case of particular law, shall be preserved in the Latin rites.
- (b) But the use of the vernacular, whether in Holy Mass or in the administration of Sacraments and other parts of the liturgy, is granted a larger role, especially in the readings and admonitions.
- (c) It will be the right of the regional authority mentioned above to establish the manner and use of the vernacular language, with the reservation that what is determined be confirmed by the Holy See. With these statements Vatican II, in officially introducing bilingualism into the life of the Latin Liturgy, takes a stride that will be memorable in history.

(6) The liturgy is to be adapted to the legitimate traditions and specific religious culture of various peoples.

## Questions Liturgical

1. At Solemn Mass and Sung Mass, may the people chant the entire *Pater Noster* with the celebrant? At present, no. *Worship*, Jan. p. 128.

2. What changes are there in the rite of blessing holy water and in the asperges rite?

(a) In the first prayer for the blessing of salt the words "*et sanctificare*" are omitted.

(b) Each prayer ends with the so-called short conclusion "*Per Christum Dominum Nostrum.*"

(c) The priest puts salt into the water only once instead of three times.

(d) During the *Asperges* and *Vidi Aquam* the celebrant and ministers are no longer directed to recite the psalm "*Miserere*" during the sprinkling. It is sufficient that the psalm verses be sung. *Worship*, Jan. p. 130.

3. May the new rite for adult baptism, arranged in a series of parts, be used at the present time in the United States? Yes, but permission of local ordinary is required. *Worship*, March, p. 257.

4. May one bow in direction of the book in concluding the Secret Prayer? Yes. *American Ecclesiastical Review*, Feb., p. 133.

—XAVIER HAYES, CP

(Graduate School of Liturgy,  
Notre Dame University)

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"... congratulate you and your collaborators for VERBUM CRUCIS. It is just what every one of us should have on his desk regularly. It is a praiseworthy initiative of which the Province can be proud."

—MALCOLM, CP

General



Today this term is being used more and more frequently, and in a very inclusive sense. Since the scope of priestly studies and work is so great, there is an increasing use of ancillary subjects. However, the teleology of such a wide spectrum of problems must be maintained and a new work has just been issued to try to coordinate some of these efforts: *Dizionario di Teologia Pastorale*, 2 vols. (Edizioni Paoline).

The frequency of the use of this term was obvious in Conciliar statements from Pope to *periti*, and highlights its importance. Cf. also: Degrijze, "Fundamental Problem of the Church at this Hour of the Council," *Christ to the World*, 1963, p. 12.

### *Theology of Preaching*

One element of great interest to us as professional preachers is the new emphasis given to preaching in the new Liturgical Constitution approved by the Vatican Council: cf. Stanley, SJ, "Fonts of Preaching" (*Worship*, Feb. 1963), p. 164. Along this line one of the best articles in recent years regarding a theology of preaching is that of Grasso, SJ, 'Il kerigma e la predicazione' (*Gregorianum*, 1960) p. 424.

Rover, OP, "The Sacramental Efficacy of the Act of Preaching" in the *Proceedings of the Catholic Theological Society*, 1962 . . . "an awakened interest in the theology of preaching are the recent developments in Pastoral Theology and the allied art of catechetics." R. speaks about two modes of union with God through Christ, that of sacrament, that of the word. . . " . . . the work of preaching is a special medium for the *contactus fidei*, moving souls to conversion or deeper communion."

Chenu, OP, "Spirituality of Matter" in *Theology Digest*, 1963, p. 63, indicates lines of integration necessary for preachers whose eschatological emphasis must not undermine an incarnational spirituality. This combination assures that the Cross will be presented as relevant in a theology of the laity. The Cross is redemptive. (Regarding incarnational spirituality—cf. *C.T.S. Proceedings* for 1962, p. 207)

K. Rahner, "Religious poverty in a changing world" in *Theology Di-*



gest, 1963, p. 51 ff. Poverty, as a sign and characteristic of the apostle should be reexamined for each age—and faced squarely.

Pfeifer, SJ, "Popular Devotions: A New Look" in *Homiletic and Pastoral Review* Feb. 1963, gives an explanation and outline of what are known as "Bible Vigils." These are becoming common in some areas, and actually provide a new setting for the preacher.

"More on Preaching," *The Priest*, March 1963. An article, written crisply, demonstrating that better public relations on the parochial level will insure a successful mission. The missionary of "thirty years experience" who wrote the article—our Father Thomas A. Sullivan, CP.

A missionary recommends *The God Who Loves Us*, sermon outlines by Weber and Kilgallon; booklet form, from Liturgical Press, Collegeville.

An interesting stream of books is soon to emerge that promises to be stimulatory reading for professional preachers.

R. Drury, *Preaching*

P. Hitz, *To Preach the Gospel*

A. Henry, *A Mission Theology*

Dubay, *Sisters Retreat* (based on questionnaire to 1300 sisters)

Winklkofer, *The Coming of His Kingdom* (the last things)

### *Some Pastoral Problems*

Fund of material can be found for speaking to laymen who are fathers of families: C. Barbeau, *The Head of the Family* (Fides).

Excellent review, in length, in *Cross Currents* (Winter, 1963), p. 107, of de Lestapis' *Family Planning and Modern Problems*; points up the isolation of the people of God in solving this problem—a solution that is foolishness to the world.

Anyone dealing with youth should read *The Adolescent*, the recently published proceedings of the Fordham Institute of Pastoral Psychology. Also, McCormick, SJ, has a very complete article on "Heterosexuality and Adolescence" in *The Review for Religious*, Jan. 1963, p. 75.

J. Fichter, SJ, "Anti-clericalism" in *Critic*, 1963—examines the generalizations made recently concerning the increase of lay-clergy tensions. He examines the recent literature, reports on a nation-wide study of priests and people and concludes (what is today verified in South America) ". . . the real danger of anticlericalism will come from the conservative reactionary laity. These are the people already causing us trouble. They

want to keep the status quo. They find the Church too liberal on race relations, on labor unions, on social justice."

Problems developing from Supreme Court decisions on the relationship of religion to education (cf. whole issue of *Social Order*, March, 1963) will make the Church in the United States all the more resourceful—apostolic, to implant morality. (Cf. V. Novak, "How Best to Implant Morality" in *Guide*, Dec. 1962, p. 6.) Especially, when in a recent survey of Catholic couples 36% thought that divorce laws should be relaxed; 33% didn't consider birth control immoral; 48% said what a mature person does with his body is his own concern; 52% said it would make a difference if they took a job where they had to take orders from a negro. (Cf. Schidler, "Catholics and Catholic Values" in *Apostolate*, 1963, p. 37.)

### *Medical-Moral Matters*

Writing in his Alumni magazine, Dr. Bauer puts together a mosaic composed of thalidomide, "population explosion," individual rights, etc. The emerging picture is the popular and persuasive justification for the *Brave New World*. As Dr. B. warns . . . "no member of society can be secure if that society adopts a three-pronged approach to solving problems in living—sterilization, abortion and euthanasia. What is now permissive and voluntary may inevitably become compulsory and mandated." Francis Bauer, M.D., "Sterilization and Abortion," *Redman*, 1963, p. 27.

Relations between superiors and subjects pose new problems when the medical problems involve psychiatry. Professional secrecy, common good, individual rights, paternal forum, etc., are all elements that must be harmonized. This Father Ford, SJ, does in "Superiors, Subjects and Psychiatry" in *CTS Proceedings*, 1962.

### *Pastoral Psychology*

One of the best articles written in recent years on the dynamics of scrupulosity is reprinted in the new magazine *Insight*. Written by Dr. George Mora, it is entitled "Interpersonal Dynamics between Priest and Penitent." (*Insight* I:1)

Under the general heading of "maturity and spiritual direction," we would like to recommend three articles that could be read with profit by those engaged in this phase of apostolic activity. First is by Leo Hettich, "Personal Maturity—Some Viewpoints and Themes." (*Insight*: I, 2). H. examines maturity from four perspectives: psychological, philosophi-

cal, theological and intuitive—and then highlights some themes of personal maturity. Second is by T. Gannon: "Emotional Growth and Spiritual Growth." (*Ibid.*) Here G. attempts to answer the question: "To what extent can psychological insight into man's emotional life contribute to a solution of the problem of spiritual growth?" The third article is by Father Augustine Paul, CP, "Maturity and Spirituality" in *CTS Proceedings*, 1962. The author divides his paper into two parts. The first part concerns the question: "Can the neurotic be a saint?" To this the answer is a consoling "yes." The second part of the paper is a work of constructive theology. Simultaneously he brings into focus three categories of being: a) the instinctive drives upon which even our spiritual life must be built; b) the characteristic of the neurosis which is an index of unsolved conflicts among our instinctive drives; c) the truths of faith which supply dogmatic motivation for harnessing those instinctive drives to the pursuit of maturity.

G. Ramsey: "Aids for the Minister in Detecting Early Maladjustments," in *Pastoral Psychology*, Feb. 1963 . . . an article based on a training course given to Air Force Chaplains. Such things as overactivity, underactivity, depression, emotional variability, tension-reducing habits, etc., are all well harmonized into an article that will have great demand.

—COLUMKILLE REGAN, CP, JCL

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## Canon Law

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Desmond J. Vella: "Canon Law and the Mystical Body," *Jurist*, October 1962. In *Mystici Corporis* Pius XII declared: "There can be no real opposition or conflict be-

tween the invisible mission of the Holy Spirit and the juridical commission of Ruler and Teacher received from Christ. Like body and soul in us, they complement and perfect each other, and have their source in our Redeemer." Vella's article develops this idea. *His theme*: "The juridical aspect of the Church, therefore, is not something artificial and extraneous. It pertains genuinely and integrally to the social activity of the Mystical Body. . . . A realization of the place of law in the salvific mission of the Mystical Body of Christ will enable us to employ Canon Law according to its true science and spirit with the maximum benefit for souls."

John F. Dede, S.S.: "Business Pursuits of Clerics and Religious," *The Jurist*, January 1963. This short, clear and well-documented paper, delivered last October at the Canon Law Convention, is a *commentary on Canon 142 and the decree of 1950* which punishes grave violations of this canon with an *ipso facto* excommunication specially reserved to the Holy See.

Dede maintains: "It would seem, then, a valid assertion to say that not all profit is forbidden. What is forbidden is the amassing of superfluous wealth as an end in itself, through the practice of forbidden business dealings." This element is lacking, he thinks, when "the operation is carried on solely for a restricted purpose which is for the good of the Church, that is, providing for the works of religion and charity, the support of the clergy, the spread of the faith."

Confessors for religious and priests will be interested in Dede's comment on the *materia notabilis* required for incurring the excommunication: "We would submit, then, that it is safe to say that when the habitual practice of illicit business by a cleric or religious reaps a profit of \$5000 or more, then there has been a grave violation of the law, and given the necessary subjective conditions, the automatic penalty of excommunication specially reserved to the Holy See is incurred."

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*Funeral Masses on Prohibited Days*: On June 22, 1962, the Congregation of Rites granted, for a period of ten years, the faculty of offering a funeral Mass in the dioceses of the United States on certain days otherwise prohibited by n. 406 of the new Code of Rubrics (1960).

Provided (1) the body be present and (2) at least one Mass corresponding to the Mass of the day be offered in the church where the funeral rites are celebrated, the Funeral Mass is thus permitted on the following feasts:

- 1) Most Sacred Heart of Jesus
- 2) St. Joseph (March 19)
- 3) Sts. Peter and Paul
- 4) Vigil of Christmas
- 5) Anniversary of the Dedication of the Church where the funeral rites are celebrated
- 6) Feast of the Titular of the Church where the funeral rites are celebrated.

—*The Jurist*, October 1962, p. 483.



*Papal Permission for Alienation:* Superiors and those Fathers who are confessors for religious will be interested in an important change in the sum requiring permission from the Holy See for acts of alienation.

*Commentarium pro Religiosis*, 1962, p. 227, reports that on June 30, 1962, the Congregation of Religious raised from \$5000 to \$15,000 the sum requiring papal permission. Canon 534 lists the acts to which this sum applies. Canon 2347, 3° punishes with an *ipso facto* excommunication those who knowingly fail to obtain papal permission when it is required by c. 534.

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"The ability to recruit—and to inspire and direct youths—is not something every priest or religious has instinctively. It is a skill that is developed—something a person is trained to use expertly. It is based on *knowledge*: knowledge of how God calls an individual to His service; knowledge of how the Church calls a person to the religious life or priesthood; and knowledge of human nature." In view of these words of Godfrey Poage, CP, everyone interested in the promotion and development of vocations should read *Selection and Incorporation of Candidates for the Religious Life* by Basil Frison, CMF (Bruce, Milwaukee, \$5.75).

Frison's book is a commentary on Articles 31-34 of *Sedes Sapientiae* which deal with: 1) the nature of the requisite vocation; 2) the promotion of vocations; 3) admission to novitiate; and 4) the advancement of students to profession and to Orders. The author also offers an extensive treatment of the Instruction *Religiosorum Institutio* of Feb. 2, 1961, which deals with the selection and investigation of candidates for the religious priesthood. He comments on the Holy Office's *Monitum* concerning psychoanalysis and shows that the *Monitum* in no way lessens the force of norms requiring that the candidates' psychological fitness be investigated; e.g., n. 31 of *Religiosorum Institutio*.

*Review for Religious*, May, 1962, carries five interesting articles on the International Congress on Vocations held in Rome. Three of the articles are addresses made at the Congress, including that of Godfrey Poage, CP, the first major address ever delivered by a Vatican official before a Roman Congress in English. This same issue also carries an article by Thomas Dubay, S.M., on "Public Relations and the Vocation Shortage."

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Joseph F. Gallen, SJ, in "Questions and Answers," *Review for Re-*



ligious, January, 1963, pp. 97-100, deals with the use of Canon 522 in hearing the confessions of an entire community of Sisters, when requested to do so by a pastor or by a Mother Superior. Gallen's answer is the most liberal interpretation to appear thus far in any American publication. He points out that Canon 522 demands only two conditions for validity: 1) that the confessor have jurisdiction for at least one other woman, secular or religious; 2) that he hear the confessions in a legitimate place. He maintains that such a use of Canon 522 will also be licit, especially when it is not prudently possible to secure a supplementary confessor or another priest who possesses special jurisdiction for the Sisters.

—FINTAN LOMBARD, CP, JCL

Reading in the history of philosophy is often a good way to re-activate one's interest in philosophy.

Any work of Etienne Gilson is worthwhile. But it may be that his

historical work has been his best. And so *Modern Philosophy*, a new historical work treating the period from Descartes to Kant, is recommended, coming as it does from the hand of a master and giving as it does an historical survey of a most important period. (Random House)

For those who may wonder just what America has contributed to the general philosophical scene, *The Spirit of American Philosophy* by John Smith may be of interest. (Oxford: \$5) Lucidly and logically the contributions of such men as William James, Josiah Royce, John Dewey and Alfred North Whitehead are set forth.

*The Education of Man* is an anthology of the work of Jacques Maritain on "the philosophy of education and the status of Christian education at the present time." (Doubleday: \$3.95) It is very Thomistic in manner. Some reviewers have found some parts of the book weak. But still it is a worthwhile survey of a very important subject.

Turning to recent periodicals, *Philosophy Today* (Winter, 1962) has two articles of more than passing interest. Everyone seems to be writing on this subject, but still "Morality and Depth Psychology" by Louis Geiger, OP, has some worthwhile Thomistic observations. Another article, "Blondel and Our Times," gives a brief survey of the work of one of the most important Catholic figures on the recent philosophical scene.

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## Philosophy

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*The Critic* (April-May, 1963) has an article by Brother Luke Grande, FSC, which is entitled "Existentialism in Modern Drama." Again this is a subject which is a perennial favorite in Sunday magazines, etc. But this article is interesting and informative for anyone interested in seeing how and to what degree the minds of some dramatists have been captured, or at least influenced, by Existentialism.

Two articles in *World Justice* (December, 1962) merit attention. Michael Fogarty's "Principles of Legal Intervention in Social Security," calmly and convincingly discusses the intervention of the state in the economy. The article treats of the causes that justify and even at times necessitate such intervention. The hazards of such intervention and the considerations that should restrain it are also set forth. In the same issue Con Kuppens, in an article entitled "A Legal Philosophical Analysis of the Population Problem," begins with a cold, abstract presentation of the principles consequent on man's right to life. The second half of the article lines up these principles with the terrible imbalance and inequity that do exist in the world today, inequities of wealth and territorial room to live. The wealth of America and the poverty of Asia, the crowded conditions of Japan and the vast open spaces of Australia are some of the imbalances that justice cannot ignore. Kuppens sets forth the demands of justice in a convincing, unhysterical mode.

—PATRICK McDONOUGH, CP, PHL

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## Sociology

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*From Karl Marx to Mao Tse-Tsung* by Henri Chambre, SJ. (P. J. Kenedy and Sons, New York. \$4.95) Just translated from the French, Father Chambre's exposi-

tion of the tenets and development of Communist theory from Marx to the present is comprehensive (including recent developments in international politics) as well as clear and orderly.

*The Emerging Layman* by Donald Thorman. (Doubleday, Garden City, N. Y.) A strictly American, "feet on the ground" statement of where we stand on the lay apostolate and what the future can hold. A simple and practical book. A study group could take it chapter by chapter.

*Right Reverend New Dealer: John A. Ryan* by Francis Broderick.

(Macmillan, N. Y. \$5.95) The colorful career of a controversial pioneer. Well written, objective. With some reservations, even *The Tablet* approved.

*Pius XII and Technology* by Rev. Leo J. Haigerty. (Bruce, Milwaukee. \$4.75) Thirty-four complete addresses and excerpts from thirty-five others on the subjects Pius XII called his "constant preoccupation." With a brilliant introduction, ample notes and index.

"American Catholics and the Radical Right" by Stanley Rothman (*Social Order*, April, 1963.) For the paradoxical tendency of a substantial segment of American Catholicism to adhere to the super-patriotism of the "far right fringe," a distinguished Columbia professor proposes a socio-historical explanation.

"*Mater et Magistra* and Its Commentators" by Donald Campion, SJ. (*Theological Studies*, March 1963) A summation of Catholic and secular reaction to Pope John's monumental social encyclical with a comprehensive bibliography.

"Right of Migration" by Marcelino Zapico, OP. (*Theology Digest*, Spring, 1963) Facing the problem of population pressures and the unequal distribution of resources, the author asserts a *right*, founded in the *jus gentium*, to migration.

"Things Old and New in *Pacem in Terris*" by John Courtney Murray, SJ. (*America*, April 22, 1963) Some initial but penetrating reflections on the encyclical, its salient points and significant advances over previous teachings of the *Magisterium*.

"Some Information on the Present Situation of American Catholics" by Andrew Greeley (*Social Order*, April, 1963). A positive and highly optimistic analysis of recent statistics on the religious, educational and economic position of American Catholics.

—MICHAEL JOSEPH BRENNAN, CP, MA, PHL

"Inertia in Business Ethics," by Baumhart, SJ, and Fitzpatrick, SJ, (*America* 6-1-63). Theme well indicated by subtitle: "Why can't businessmen and theologians get together on these tangled problems?" A myopic comment from the business side of the table: "Theologians are the laziest men in the world . . . they don't have to worry about eating." In 1948, at the Chicago convention of the Catholic Theological Society, Godfrey Schmidt, attorney for New York Archdiocese, chided theologians for neglect of capital-labor problems. Entering this field, our Father Boniface

Cousins is about to join Father Baumhart, SJ, at Harvard, for a course and degree in business administration. There will be endless demand for the written and spoken word of a moralist with this additional training.

—AMcD

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## From the Celian Hill

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*March 7*—Since 1926, many of our Fathers attained their graduate degrees in the sacred sciences at the athenaeum *Angelicum*. On the patronal feast, John XXIII visited the *Angelicum*, elevating its status to that of a university, and designating it under the new title of *The Pontifical University of St. Thomas*.

*March 18, 19, 20*—The Basilica of Saints John and Paul was the setting of the solemn triduum in honor of the first native-born American to be beatified. On three successive evenings, pontifical Mass was celebrated by Cardinals Ritter, Cicognani, and Larraona. Cardinal Spellman presided in the sanctuary of his titular church. Other memorable features of each evening: the Sistine Choir; seminarians from the North American College, as minor officers of the functions; over 1,000 sisters. The city floodlighted the facade and campanile of our church. The triduum was hosted by the Vincentian Fathers, the postulators of the cause of Blessed Elizabeth Seton.

*April*—At the urgent invitation of the Bishop of Capetown, Father Barnabas Ahern of the Western Province went to Ghana, to give conferences to the clergy, and to lecture at the university.

### *Discourses of Pope John XXIII*

The following thoughts have been culled from addresses given by Pope John XXIII, selected because of their pertinence to priests, future priests and the sacerdotal ministry.

1) "The social order changes but the demands of the human spirit remain intact. Men of all times seek, in the man of God, one who dispenses truth, consolation and goodness. To assist the needs of our brethren with



a father's heart and with unshaken confidence in the help of God's grace always produces abundant fruits, even though they may not be immediate. This is a consoling truth which should encourage each one to spend himself generously for the triumph of God's kingdom in the place assigned to him by God's will. The apostle must not seek immediate consolations or visible results; rather he should keep his gaze fixed on the pastoral and missionary horizons of the Church. The future is in the hands of God and is full of supernatural promise for one who endeavors to work with extreme fidelity right to the end.

"The glorification of St. Vincent Pallotti invites everyone to give himself to the primary and principal work: HOLINESS OF LIFE through the sanctification of souls. This encouragement to holiness is reinvigorated and takes on a special resonance in this year of the Council, which intends to exalt the marks of Holiness and Apostolicity along with the other marks of the Church. Pastoral activity is not based on human instruments, shrewdness, or the power of technical means. Certainly it knows how to use these, but above all, it knows how to evaluate them for that little which they are. Without denying their real and true value, we know that their efficacy is nil where prayer is absent, where Eucharistic worship, profound knowledge of the Sacred Scriptures and the patrimony of Christian asceticism is lacking. St. Vincent Pallotti shows us the primacy of prayer; the hierarchy of values, subordinating every other demand to that of holiness in oneself and in others."

2) "The good priest draws profit from the gifts of grace which the Church offers him for the perfect development of his priesthood. Our Lord never abandons good priests. God looks after them with special paternal care. Priests must live mortified lives, stopping or controlling with many a decisive *No*, the velleities and caprices of the senses, and, at times, even good inclinations, which are to be disciplined for the sake of the whole. Becoming a good priest certainly does not mean seeking personal advantage but working fervently for the complete victory of Our Lord Jesus Christ. It is not enough to live in conformity with Christian teaching and then take refuge in isolation, maintaining that our task is done. That is not enough. Our Lord willed and wills the salvation of all. Look at the Council: what rich developments and perfection it is indicating! Already the Council attests to the union willed by Our Lord, the union of all peoples, though of different origin and race, with their vari-



eties of language, rites and customs. At the first moments, we might have looked upon this with fear and apprehension; today it opens our hearts to the deepest of hopes. It is beautiful to live, to sacrifice oneself and even to die, if necessary, for such a sublime ideal. May each one of you always proclaim the good news: Christ is living, Christ is victorious."

3) "Go out to seek the sheep almost everywhere. You must teach these sheep the way which leads to the Temple of the Lord. It is in the Lord's Temple that the Word of God is dispensed in its own atmosphere.

"In a church, however small or modest it be, there is a certain grace of place. Consider the beauty of the House of God, where sacred services are well prepared, where a fervent parochial community by its communal prayer and chant seems to sustain the priest at the altar. It is in these sanctuaries which vibrate with faith, that many distracted and fallen away souls have rediscovered the meaning of Christian life, the grace and blessing of belonging to the Church.

"Dispense the Word of God generously. The Word of God is the seed. (Luke 8:11) Don't fear about its abundance or apparent waste. The scientific technique of modern advertising has no fear of repetition; the priest sometimes does. It can even happen that he holds back from refilling the furrows with the seed of God's word precisely when it is more necessary and obligatory, namely, in the summer time. The power of the Apostle's teaching is always vital: "preach the word, be urgent in season, out of season . . . with all patience and teaching. (I Tim. 4:2) The one who sows does not reap in the immediate tomorrow. The sower continues his work for years and years: and, when the timid stalk shall rise up from the earth to render its sixty or hundredfold harvest, the tired workman will have already, perhaps, entered into the joy of His Lord.

"Be attentive to the way in which you explain the Word of God. Do it in simplicity, clarity. In this way your hearers will not misunderstand you; they will not be taken up with the fascination of oratory, nor will they stop solely at the ideas and go no farther.

"For this reason, without rhetorical or polemical display, explain the social doctrine of the Church, which you must know in its entirety. Be very convinced that it speaks for itself, that it penetrates the hearts and conquers them with the power of persuasion, enlightened by the eternal principles of the Gospel.

"Pastoral service opens vast horizons for your zeal. It demands of you youthful generosity, fervent thinking, fervent action."

—THEODORE FOLEY, CP, STD

*May 24*—The Vatican Radio announced the annual convention of The Catholic Theological Society of America, Hotel Coronado, St. Louis, June 24-27. Programmed speakers: The Very Rev. Gerard Rooney, CP, the Rev. Bertin Farrell, CP, the Rev. Carroll StuhlmueLLer, CP.

Divine Word News Service will provide a world-wide mailing service, in 12 languages, on Ecumenical Council news, during the second session of the Council. Releases will be mailed from Rome, once or twice weekly. For three months, the air-mail edition will cost \$10.00; the surface-mail edition, \$5.00. Send remittance before August 15, to Rev. Ralph M. Wiltgen, SVD, Divine Word News Service, Collegio del Verbo Divino, Via dei Verbiti, Roma, Italia.

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### *Teilhard de Chardin:*

Concerning the controversy over the writings of Père Teilhard de Chardin mentioned in the January issue of VC, I thought, in fairness to Père Teilhard, that the following points should have been set forth:

1) none of the writings of Teilhard has been placed on the Index; 2) the monitum deliberately avoids making any judgment on his scientific theories as such; 3) his personal loyalty to the Church has not been impugned by the monitum of the Holy Office; 4) nowhere does the monitum attribute any particular error to Père Teilhard and condemn it as held by him; 5) the monitum of June 30, 1962 "exhorts the Ordinaries, as well as all Superiors of Religious Institutes, Rectors of Seminaries and Presidents of Universities to efficaciously protect souls, especially of youth, against the dangers of the works of Père Teilhard de Chardin and his followers." It is very interesting, especially in view of the present controversy over Teilhard, that the Holy Office refrained from condemning his works by placing them on the Index.

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## Quaestiones Disputatae

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Priests and students who wish to know what this controversy is all about might do well to read the article "The Phenomenon of Man, A Review of the Reviews" by John P. Dedek, in the first issue of *Chicago Studies*, An Archdiocesan Review, Spring 1962.

It may be pertinent to note with reference to Christian prudence that, ecclesiastical authorities understandably at one time forbade many writings of Père Lagrange to be used by seminarians. His famous lectures at Toulouse, published under the title "La Méthode Historique," in which he treated of the literary forms of the Bible, were for many years the object of sharp controversy and grave suspicion. With the passage of time and progress in biblical research the atmosphere cleared and finally Pius XII in the encyclical *Divino Afflante Spiritu* "canonized" the exegetical principles of Lagrange's "La Méthode Historique."

—RICHARD KUGELMAN, CP, STL, SSL

### *Multiple Enrollments*

Another correspondent writes that, in our explanation of the reason for accepting more than one enrollment for the same party in The Passionist Benefactors' Society, it would have been pertinent to emphasize that, after all, it is a *benefactors'* society, and just as our Lord does not allow even a cup of water given in His Name to go without its reward, so also does He bless those who, by alms to us, further the work of a Congregation completely dedicated to the extension of His kingdom.

And Father Provincial writes in that these enrollments are more properly referred to as enrollments in The Passionist Benefactors' Society. They are for the living as well as for the dead. They advance the work of the Congregation, while also providing spiritual benefits for those enrolled, whether living or deceased. To call them "purgatorials" is to understate their complete purpose. Especially today, such a designation leads to misunderstanding, and invites unfortunate controversy.

—AMcD

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"... VC contains many items of interest and information, and promises to be a good instrument for keeping the Passionist of the USA well informed." (W)

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*"The roots of education are bitter, but  
the fruit is sweet." (ARISTOTLE)*

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*"The lips of the priest shall keep knowledge,  
and they shall seek the law at his mouth."  
(MAL.: II: 7)*



*"... The word of the cross ... is ... to us ... the power of God."*  
(1 Cor.: 1:18)

# Verbum Crucis



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July, A.D. 1963

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# Verbum Crucis

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A Quarterly Review of Clerical Literature  
Published by the Passionist Fathers  
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necessarily reflect the views of the editor.

\* \* \*

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Progress is a bewitching word. It captures the imagination and fires the emotions. The dream of new horizons is a challenge to the courageous and an escape for the weak. Progress can be a temptation and an inspiration, it provides both the dangers and glories of growth.

Our world is in ferment, the Church is in ferment. Old ideas and established patterns are being challenged, honored formulations are being reëvaluated. Facets of reason and revelation are receiving new stress.

Honest differences are argued among dedicated men. This struggle is the law of Christian life. Out of this agony comes the ecstasy of a new birth. The Holy Spirit is again brooding over the earth and His breath is like a mighty wind. In Genesis and at Pentecost that breath brought forth a new creation.

We are privileged to struggle for the creation of a new life for the Body of Christ. But we must strain to hear the word spoken by the Holy Spirit.

Struggle is always difficult. But when our struggle is against an outside force or towards a clearly known goal, we strive with an inner assurance. Today a large part of our struggle is concerning and within a framework we have known and loved. Our lives, our attitudes, our thought-patterns have been molded by this framework. Yet we must struggle, honestly and courageously, to see whether the various parts of this framework are still the most effective means to procure the growth of the Body of Christ. Our struggle is with our own attitudes and thought-patterns.

To do this necessitates an acquaintance with the thoughts and attitudes of others. We do not necessarily accept their conclusions and convictions. With deep respect for their sincerity and integrity, we listen to them, read their works and discuss their ideas. It is normal that we react against an opinion which rejects an idea we have long cherished. To keep our minds open to the movements of the Holy Spirit despite this normal human reaction is a hard struggle.

As preachers of the good news of salvation we must make the effort. Whenever and wherever the Holy Spirit moves, we must march. If the

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## Guest Editorial

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Holy Spirit is inspiring new attitudes and approaches, we surely want to be the first to know them, to love them and to use them. All the good things of creation must become meaningful realities in our minds and lives. For we are to bring Christ, incarnate in history and still living in the world, into the lives of today's men.

Education in the Congregation is on the move. In the past we more than adequately met the challenge of that day, preparing effective preachers to meet the minds and move the hearts of their contemporaries. The mood and mentality of today's world is vastly different. Ours is the awesome challenge and responsibility of bringing Christ into the hearts and homes of our contemporaries today and tomorrow. A few days before his death, Pius XII wrote: "One does not become a perfect priest unless, in some way, one is a perfect man. . . . You may be sure that one cannot be an effective instrument of the Church unless he is equipped with a culture appropriate to the times."

Our own personal attitudes and appreciations must be geared to that goal—to be an effective instrument of the Church. The intellectual, priestly, and apostolic formation of our young religious must enable them to be modern apostles as effective as the great Passionists of our own day have been.

Holy Mother the Church has given us many directives toward achieving that goal. More will probably come from the Council and revised Canon Law. In addition to legal directives the Church has formulated guiding principles and strong statements of the ideal. Our own clear vision and stout courage must concretize these principles and achieve these ideals. Christian zeal urges us to take the initiative towards the realization of a renewed vigor in the Body of Christ.

Our American provinces have already taken giant and courageous steps toward that end. We have a trained personnel completely competent in their various fields. As new areas open up we prepare men to help us in these matters also. At no small sacrifice, men and money have been poured into the educational endeavor. These efforts are not merely for the future generations of Passionist preachers, but they are also a help to the present laborers in the vineyard.

This publication, VERBUM CRUCIS, is another milestone in that continuing endeavor. Through its pages the hard and often hidden work of one group of Passionists is made even more fruitful for the rest of us. The collaboration in these pages and their contribution to the good of the

Congregation is a marvelous manifestation of a true and great community spirit.

Through a studious reading and prayerful pondering of the material presented in this magazine, our lives and our work will be enriched. This is the struggle of which we spoke—the effort to digest and assimilate new insights and techniques, to adapt perennial truths to present conditions. The rewards are exhilarating.

I am sincerely happy to be able to write for this issue of VERBUM CRUCIS and to add my words of warm congratulations. I congratulate those whose vision conceived this periodical and whose courage brought it to print. I congratulate those whose years of dedicated study have made its matter so excellent and pertinent. But to me the most heartening aspect is the interest and zeal of those who have received the VERBUM CRUCIS so enthusiastically. Such open-minded eagerness augers well for the progress of the Congregation and through her the Church, of whose life we live and whose body we are.

—JAMES PATRICK WHITE, CP  
*Provincial, Holy Cross Province*

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A cordial welcome to the Very  
Reverend Father Provincial, and to  
the Lectors of Holy Cross Province!

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## Editorial

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\* \* \*

Our especial appreciation to  
Bishop Cuthbert for his contribution, written at the Eternal City, during the  
papal interregnum.

\* \* \*

Not a few monks have expressed the hope that, they can look to VC  
for guidance re new and worthwhile publications, adapted to the needs of  
missionaries and retreat masters. From the next issue onward, a sector  
of our annotated bibliography will be planned accordingly.

\* \* \*

Most of the contributors to VERBUM CRUCIS are the Lectors of the North  
American Provinces. The students add up to a considerable percentage



of our readers. Hence, it is timely to keynote the new scholastic year, 1963-1964.

An aureole is a special feature of a person's accidental beatitude. In particular, a Lector's aureole has the aspect of an appropriate reward, it is a divine recognition of the contribution made by the teacher to the Church Militant and, therefore, to the Church Triumphant. How does the Lector merit that reward? What entitles him to that divine recognition? There must be an answer to the question—an answer that appeals to the Divine Teacher as an adequate reason for the recompense prophesied by Daniel: "They that are learned shall shine as the brightness of the firmament: and they that instruct many unto justice, as stars for all eternity." (XII:3) The Divine Teacher Himself has assured us: "He that shall *do and teach*, he shall be called great in the kingdom of heaven." (Matt. V:19)

We venture to formulate the answer to the question as follows. The Lector is a human instrument divinely attuned—an active member not only of the *Ecclesia Discens*, but also of the *Ecclesia Docens*. His position in the economy of the Teaching Church is auxiliary, subordinate, but notwithstanding that subordination, his contribution is professionally reliable, influential, invaluable. An endeavor to locate, within the structure of the Church Militant, the proper niche of the Lector is not wishful thinking. Rather, it is an identifiable application of the providential strategem so often referred to as divine-human instrumentality. It is not an attempt to inflate his importance. Rather, it is an endeavor to clarify and to emphasize the important vocation attested to by the Apostle: "And God hath indeed set some in the Church: first, apostles; secondly, prophets; thirdly, doctors." (1 Cor. XII:38)

It is impossible to have a Church Ruling and a Church Sanctifying, without a Church Teaching. Why? *Nil volitum ni praecognitum*. Unless, and until we have convinced human intellects, we cannot persuade human hearts. Hence, to rule intelligently, to sanctify intelligently, we must first of all teach.

From Baptism to Extreme Unction, the supernatural health of the Church Militant depends, in great measure, upon the training of our candidates for the priesthood. The ratio between their orthodoxy and the orthodoxy of the faithful at large is obvious. And the training of the Second Christ is entrusted, in depth and for many long years, to our Lectors. Hence, the Lector is delegated by and is answerable to the

*Ordinarius Personarum*. The voice of the Lector simply must be a true echo of the *Vox Ecclesiae Docentis*.

One of the best ways to characterize the lifework of a Lector is to refer to it as a case of divine-human instrumentality. An instrumental cause must have, inherent in itself, a fitness, a potential for the task in hand. Because of that fitness, the principal cause employs one instrument rather than another. For example, because of the juxtaposition of the blades and their sharpness, a shears is adapted for cutting. As an instrument, it is ideally suited—but only under the guidance of the hand, the eye, the mind of the tailor. Both causes, the principal and the instrumental, cooperate to produce the garment.

Instrumental causality explains the efficacy of the sacramental system. God's own masterpiece of divine-human instrumentality, so enthused over by the Abbot Vonier in his *Personality of Christ* is the hypostatic union, whereby the Humanity of Christ became the conjoined, animated instrument of divinity.

To the point: We find this teamwork of causal factors exemplified in the case of the Lectorate. To their own intellectual, instrumental exertion there is conjoined as a principal causal factor, the official guidance of that element of the Teaching Church which is graced by the infallibility of the Holy Spirit. As long as and to the extent that, the Lectorate is co-operative with that principal causal factor, it is supernaturally attuned as a human instrument of the Divine Teacher Himself.

It is in order to add a few words as to the Lectors' realization of perspective. The *Ecclesia Docens* is related, as means to end, to the *Ecclesia Sanctificans*. So, too, the work and accomplishments of the Lector. No one is more alertly aware than the Lector himself, as to the long range objective of his apostolate, or as to his constant need for supernatural help. Without help of that caliber, he would not be divinely attuned, as an instrumental cause he would be useless.

The Lector is less concerned about *IQ*, than about a normal telepathy between his spirit, between the spirits of his students, and the Holy Spirit. He is intent predominantly upon the normal development of the graces of a lifetime—the graces of Baptism, Confirmation, Holy Orders. In harmony with the Successors to the Apostles, the intellectual auxiliaries of the *Ecclesia Docens* are intent upon the more influential presentation of the Word of God, the more devout celebration of the Eucharistic sacrifice, the more fruitful reception of the sacraments. That unearthly objec-

tive, and professional clerical knowledge as a means thereunto are the reasons for existence of the Passionist Lectorate.

—AMcD

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## Passiology

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## The Primacy of the Passion in the Life of a Passionist

*Rome, June 29*—In the past few weeks, the entire world has knelt by the bedside of a dying Pontiff. It was during these days of excruciating suffering that, Pope John XXIII attained the climax of his personal participation in the mystery of Our Lord's Passion and Death. As he lay in agony, he offered himself up as a victim for the Church. This act was but the culmination of a whole life dedicated to Christ Crucified. For Pope John, the Passion was a contemporary reality, a personal experience. On August 10, 1961, during retreat in preparation for his eightieth birthday, he wrote down this sentiment: "Of all the mysteries of the life of Jesus, the most adapted and the most familiar in the daily devotion of the Holy Father is 'pati et contemni pro Christo et cum Christo.'" Three days later, he added this maxim of perfection: "I must acknowledge myself as called by God precisely for this—to live in complete tranquility with regard to everything which may befall not only me but also the Church, always working for her and suffering with Christ for her."

For every Christian, the Passion must always be a contemporary reality in which he has a part. For the Passionist Religious, the mystery of the sufferings of Christ must ever be for him a continuous and vital personal experience, if he is to fulfill the lofty vocation to which he has been called. We shall consider in this paper some reasons why a Passionist must have a full acquaintance with, and a personal participation in the mystery of the Sacred Passion if, like the beloved and lamented Pope John, this mystery is to dominate his life.

### (1) The spirit of the Rule prompts it:

The Passionist Religious takes upon himself by vow, the obligation of promoting "among the faithful a grateful remembrance of and devotion toward the Passion and Death of Our Lord, Jesus Christ."

A thoughtful perusal of Chapter XVI of the Holy Rule, treating of the manner of fulfilling the Fourth Vow, must impress the reader with the emphasis Saint Paul of the Cross laid upon the serious study of the Passion. He wishes his sons to temper all their works with a knowledge of this mystery, and to apply its saving lessons to every circumstance of life. His conception of a Passionist missionary is one that can speak freely to any class of hearers upon the mystery of the Passion, and who is able to show therein the cure of their spiritual maladies, the solution of their spiritual difficulties. The efficient carrying out of this fond wish of our holy Founder demands, besides the spirit of prayer, the habit of reflection—a serious systematic study of the Sacred Passion in its manifold phases.

Is it not reasonable to conclude, in view of the distinctive aim of our Congregation that, of two Passionist religious who in all else are on a par, the one who has delved deepest into the mystery of Christ's Passion, who is most conversant with its application to the conditions of life about him, will bring forth greater fruit to Christ than the other? Therefore, it should be the ambition of the Passionist student to steep himself, both heart and mind, in the incidents of the Savior's life.

(2) The Congregation's position in the Church demands it:

Not only are we prompted to an assiduous study of the Passion by the Holy Rule, but a realization of the specific place held by the Passionist Congregation in the Church will spur every Passionist to take the necessary means to fit himself to help his mother, the Congregation, to fulfill her divine mission. The formal determination to preach the Passion of Jesus Christ makes our Congregation a separate entity in the Church. It was because of this distinctive feature that, the young Congregation received the solemn approval of successive Pontiffs, and the same distinctive feature claims today the respect of the hierarchy, the clergy, the laity.

Our Congregation claims to be, by divine appointment, the teacher par excellence of the Sacred Passion. Where are men to turn for instruction in the doctrines of the Cross, convincingly given, if not to the men trained for this work within the Congregation of the Passion? Consequently, the Passionist should be conversant with all that is of practical import in the drama of redemption, a mastery of which can be acquired only by dint of prayerful meditation, and by unremitting study of sources of information.



The matter, if not the form of the Passionist's sermon is furnished by Our Lord Himself, in Saint Mark's gospel. (VIII:31-39) First comes the narration of the Savior's suffering unto death, then follows the practical application of that story to the life of every human being, thus forcibly bringing to light the supreme value of the human soul, the absolute necessity for penance and self-denial, the fundamental Christian maxim that one must tread in the footsteps of Christ. But to expound these truths in a manner worthy of their transcendent importance requires an intimate, comprehensive acquaintance with the entire subject of the Passion.

### (3) Our quest for true wisdom impels it:

The attribute of wisdom spoken of by the inspired authors may be defined in scholastic form, after the teaching of Saint Thomas, as: "*Amor ordinis, quo fit ut homo finem suae naturae sciat, et per media apta assequatur.*" In the language of the Sapiential Books, true wisdom is something practical—an appreciation of one's condition as a creature, a vivid realization of the duties owed to the Creator as a consequence, the subordination of all other aims to the supreme ambition of attaining the purpose of one's existence.

It was the primary purpose of the Apostle of the Gentiles to instruct the people of his day in the essential truths of Christian teaching, to give them a practical rule of life which they might safely follow in the midst of the world's corruptions, and thus succeed in attaining the end of their creation—the salvation of their immortal souls. When Saint Paul writes of the Passion of Christ as the wisdom of God, he means that it is an objective standard, divinely given, which the Christian preacher must hold up to the gaze of men that, they may ever have before their minds an epitome of Christian teaching. To the natural man of Saint Paul's age, to such as lived by the flesh and whose philosophy of life was shaped by the wisdom of the world, the "word of the Cross," was utter folly. "To them that are called"—that is, to the *supernatural* man, "the word of the Cross" became the "wisdom of God," the safe road to "justice and sanctification and redemption." (1 Cor. I:30)

The avowed aim of Saint Paul of the Cross, the purpose which molded his entire life, the motive which prompted him to establish the Congregation of the Passion, the objective which he solemnly bequeathed to his sons as the chief concern of their active ministry is identical with the



primary aim of Saint Paul the Apostle—to hold aloft to the whole world the standard of the Cross, to teach men the only true wisdom.

Hence, it follows that the formal object of the Congregation of the Passion, its “ratio essendi” is, not to promote a mere devotion in the Church, but with emphasis to promulgate an essential element in the teaching of the New Dispensation. It is to make known to men Jesus Crucified, who calls Himself the stone which, though rejected by the builders, is become the head of the corner. For the Passionist, it is of supreme importance to fit himself for the preaching of the Passion of Christ, an accomplishment which can be attained only after severe apprenticeship in the school of intellectual discipline.

In conclusion, we affirm that it is the duty of the Passionist, if he would initiate men into the friendship of Christ and make them devoted servants of the Master, to emphasize His sufferings and death. A son of the Passion who has striven manfully to carry out this high calling may look forward with confidence to an abundant share in the graces promised by our holy Founder, to all who endeavor to live up to the spirit of the Holy Rule. Moreover, we have the inspiration of Saint Peter’s infallible avowal that, because he was a witness to the sufferings of Christ, he was to share in the Lord’s glory. (1 Peter V:1)

Finally, to preach Christ Crucified is to preach true wisdom. One who has dedicated his life to this noble work may, indeed, look forward to the reward promised to all who have embraced wisdom. “They that explain wisdom shall have life everlasting.” (Eccles. XXIV:31) And, we who preach Christ Crucified “speak the wisdom of God in a mystery.” (1 Cor. II:7)

✠ CUTHBERT M. O’GARA, CP, DD

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“We will give ourselves continually to prayer, and to the ministry of the word.” (Acts VI: 4)

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“Leadership is practically impossible for a person who lacks the ability to express his ideas.”

(*Christopher News Notes*, Feb., 1963)

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## Dogmatic Theology

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## Reflections on the Mass

Sacramental theology is stressing today the personal encounter between man and God in the sacred gesture and sacred word. Under the aegis of such men as Schillebeeckx, Durrwell, Jungmann, and others we are being reminded that our sacraments are not things but deeds. They are the unique acts of Christ and the Church—involving, implanting each of us in the distinctness of his own personality, in the flow of sacred history as it stretches towards the parousia.

Such an approach should have obvious relevance for our apostolate of preaching, for our attitude towards the care of souls generally. We would like to sketch here some ideas on the Mass. We will try to keep these considerations in a larger context and relate them to concepts with which we are quite familiar.

St. Thomas affords us a sweeping perspective that proves, upon examination, to be quite biblical. His *exitus a Deo—reditus ad Deum* theme finds its inspiration in the first chapters of Genesis coupled with that paradigm of salvation, the Exodus. Every creature experiences deep within itself this ontological need: to return to its Creator in accord with the distinct principles of its nature. In the inspired creature which is man, this return must be in accord with its unique nature. It will require the actuation and expression of intelligence and will.

Now, if the need for a return to the Creator, in terms of worshipful acknowledgment and submission is inscribed in man's very being, considered as God's handiwork, it is all the more obvious and necessary in the inspired creature who is also and simultaneously a son of God by adoption. In the face of this unparalleled gift, the only adequate response is the imitation of the perfection of the *ad Patrem—in Spiritu* orientation of the only-begotten Son.

This Godward orientation demanded by the very principles of creatureliness, this *ad Patrem—in Spiritu* tendency instilled into man's spirit by the graciousness of adoption into the bosom of Trinitarian life—both of these were stifled and frustrated by the first man who ever enjoyed them. Not only did he negate this orientation and this tendency and bring them

to nought, but in the very same deliberate act he reorientated the vital tendency of his being to himself as some sort of "creator" and some sort of "father." He wanted to become "like God" in a manner that was contrary to the innate principles of his natural and supernatural being.

He was not only the first man and an individual man. He was also the fount and source of the entire race of spiritual creatures and adopted children living on earth. Thus constituted head of the race by God, what Adam did was done for all.

Man, the inspirited creature living on earth, the adopted son of God, had not respected and seconded the inherent pattern of his natural and supernatural being. Not only did he fail to "return" to his Creator and Father, but he positively went off in another direction. God the Creator and Father did something further in this impasse. He willed to right this wrong. This wrong orientation and tendency would be corrected, and the true orientation and tendency would be reinstated. The prodigal would not only cease to go away toward a "creator" and "father" of his own making, but he would begin to come toward the Creator and Father of God's making.

This "reorientation" was perfectly accomplished and thoroughly implemented by Jesus Christ, natural Son of God and natural Son of Man, enriched with supernatural being and activity. The accomplishment of this intellectual and volitional tendency, that gathers up the totality of the being of the inspirited creature in his return to God is, the commitment of self implicit in *devotio*, *obedientia*, *caritas*. This is an interior adherence, a thought-out yearning and willing for perfect union with man's Creator and Father. It is a deliberate choice welling up from the inmost recesses of the personality, a vital choice of GOD, without regard for what this may entail for SELF.

The most perfect visible expression of this commitment will occur, accordingly, in that act which is so strong that it can continue to endure despite the very dissolution of self. In such an act the purest love is manifest.

Mankind receives from its first Head a pattern of human response that it imitates in the personal activity of individuals. Mankind also receives, according to the divine plan, from its second Head, a pattern of human response that it is meant to imitate in the personal activity of individuals.

The response of the first Head was an orientation to self away from God, Creator and Father. The response of the second Head was an

orientation to God, Creator and Father, regardless of self. The first response is called sin and brings death. The second response is called virtue (the full dynamic activity of natural and supernatural powers of man) and brings life.

When this all-embracing virtuous response that is life-bringing is an expression of the *total* man—i.e., when it is externally shown forth, we call it SACRIFICE.

Our second Head, Jesus Christ, accomplished the perfect act of sacrifice at the culmination of His earthly life when He tended to His Father with the absolute fulness of His being. This *elan vital* of God the Son-made-Man was perfectly acceptable and completely accepted by His Father. The acceptance, like the offering, was fulfilled in a thoroughly *human* manner—i.e., it was visible and external, open to the comprehension of the whole man in Christ and in Christians. The Father glorified the Sacred Humanity of His Son and willed that He be presented to the race in this glorified condition.

What Christ did, we are given power to do. What Christ did, we also must do. God the Father did something for us, in order that we might do something for Him. He gave Himself to us and made us His people; we must give ourselves to Him and make Him our God. This pact, this covenant, was made with us eternally (on earth and in heaven) in our Head, Christ Jesus. But each of us must make this his own. By a gift He must give us the power to do it and then we must actually do it.

Hence, we are to “do this in memory” of Christ. We are to do the covenant, to make as full a commitment of self as Christ did, in desire and in external symbol at the Supper, in actual fact on Calvary.

The oblation of Calvary was made once and for all. The oblation of Calvary involving the totality of the God-Man, Christ Jesus, was a definite existential state that occurred on a precise day in the earthly history of mankind. As such, it began, endured and ended and is unrepeatable. That Christ after the Resurrection retains the marks of His wounds is not the same as saying that the oblation of Calvary continues. His interior spiritual attitude continues, no doubt, in His glorified state—but existentially this attitude of the heavenly Christ is not in every respect the same as that which occurred at the culmination of the life of the earthly Christ.

God could have willed that we simply imitate the complete self-giving of His Son. We could call to memory, call to mind what His attitudes were and we could have them, as well as we could, in the circumstances of



our lives. We could even do this exteriorly, in some symbolic way, showing forth His death in an appropriate external way, as well as in the attitudes of our mind. We could use the exterior words and rites to evoke vivid recollections of His sacrificial dispositions on Calvary—and thus by immersing ourselves soul *and body* in this memory, form lasting sacrificial attitudes in ourselves, attitudes which would have greater probability of being lived out in the varied circumstances of life.

But our Father provided more. He would give us not only the vivid memories. He would give us not only the everlasting intercession of the immolated Lamb standing before the throne of God. He would give us not only the vivifying presence of the Spirit of God molding us unto a perfect likeness of the Son. He would give us not only the true Body and Blood, Soul and Divinity of the glorified Christ to nourish this sacrificial attitude. *But He would give us the very sacrifice itself*—not now in that existential state which was a moment of history bound down to space and time, but in its quasi-essential state as an eternal moment, eternally existing after the manner of God's own eternity—free, therefore, from the limitations of space and time, but plunged nevertheless into space and time in the daily reënactment of the Eucharistic mystery. This mode of existence is what we call the sacramental mode of existence.

The purpose of this unique instance of unparalleled divine activity is to make our personal act of sacrifice *perfectly one* with the personal act of sacrifice of Christ Jesus Himself. Each one of us, personally and individually, but also socially and corporately, is empowered to offer to the Father the very same sacrifice of the only-begotten Son as *our own* sacrifice. In this eternal, trans-temporal moment of the Mass, Christ Jesus, in His once-for-all sacrifice on Calvary offers me to His Father with Him. He associates and makes one with His own sacrificial attitude, the attitudes and dispositions of my mind and will and entire being.

Christ Jesus offers me, but He also and especially offers *us*, i.e., that portion of the people of God assembled here in this moment of historical time. From here His offering, His sacrificial oblation reaches out further. It embraces all the people of God, the whole Mystical Body, living anywhere upon earth today, in whatever degree of closeness to Him the individual members may have. It reaches out beyond the present world, to embrace the entirety of the Mystical Body, the whole Church: triumphant and suffering, as well as militant.

Thus the whole Christ, Head and members, is swept along in the



Paschal mystery, the Passion-Resurrection—caught up in the progressive passage from mortality to immortality, freed ever more profoundly and widely from the slavery of self-seeking into the Christ-centered liberty of the sons of the Father in the Spirit.

—BARRY RANKIN, CP, STD

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## Moral Theology

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## Renewal in Moral Theology

The cross currents of thought manifested by the Fathers of Vatican II crystallized a profound *aggiornamento* that has been going on for some time. The desire for renewal and adaptation envisioned by Pope John XXIII is one of the most characteristic features of the intellectual life of the Church today. This is particularly true of the positive sciences where so much fruitful work has been done and is being done in the field of scripture, patrology, and liturgy. It should come as no surprise, then, to find a similar movement in the field of theological investigation. Nowhere is this more apparent or needed than in the field of moral theology. However, since this new light has not yet successfully infiltrated the "manual theology of the seminary" it might be helpful to take a look at the effort toward renewal in moral theology.

There is general agreement among theologians that the Church requires a major renewal of her moral theology. The intellectual currents behind this convergence of opinion are multiple. The direction which must be followed is disputable. But it would seem that a reëxamination of traditional moral theology (traditional since the decline of the middle ages) is imperative, if we are to avoid the unhappy consequence of the

division between dogmatic and moral theology which has been described by Karl Rahner, S.J., as follows: "The consequence of this division, which may be avoidable but in fact generally is not avoided, is well known. Dogmatic theology tends to become an esoteric doctrine, the significance of which for the achievement of the Christian life is barely adverted to. Moral theology is always in danger of becoming a peculiar mixture of philosophical ethics, natural law, a positivism based on canon law, and casuistry: in such a mixture the *theology* in 'moral theology' is only a distant memory." Cf., Karl Rahner, S.J., *Theological Investigations*, tr. C. Ernst. (Baltimore: Helicon Press, 1961) I, 16.

The efforts toward renewal in moral theology go back as far as the beginning of the nineteenth century. However, it was not until the early part of this century that the movement began to take any general form. The present efforts sharing a common direction have been founded on a variety of bases. For the sake of convenience, these might be reduced to three: 1) a reappraisal in the light of the biblical revival; 2) a proposal for revision of certain tracts as a result of development of modern psychological studies; 3) a rephrasing of moral teaching rising from two philosophical trends—namely, a) increased interest in the work of Saint Thomas; b) the growing stress in our day on a personalist philosophy.

These various trends are reflected in the writings of many modern authors anxious to see a renewal in moral theology. This is not to say that the inspiration of a particular work can be assigned exclusively to one or other of these causes. On the contrary, concern for the personalist import in moral theology will generally be linked to the biblical mode of thought which can be called existential. Emphasis on "the first and greatest commandment" will frequently be associated with thomistic teaching of the role of charity in relation to the other virtues. Finally the influence of personalist philosophy has, in practice, been very closely related to the influence of modern psychological studies.

The biblical revival has resulted in attempts to formulate a biblical moral theology which will order the main elements of New Testament teaching into an articulated structure for present needs. These attempts are still in their early stages. But there is one contribution which is of paramount importance for an adequate understanding of "Christian morality," and this is the relationship of the Old Law to the New Law. Because of over-emphasis on philosophical and psychological concepts of freedom in manual theology, the actual "newness" of the New Law is

sometimes obscured. Just as recent writings on the Redemption have enlarged the concept of Redemption, by liberating it from the narrow confines of meritorious causality, and making it a true, efficacious cause of salvation so, too, new emphasis on the role of the Holy Spirit in the life of the Christian has added not a new, but a deeper appreciation of Christian morality, precisely as Christian.

It should be obvious to all that such a capsule treatment of the so-called "new trends" in moral theology can hardly be expected to do justice to the movement itself. But since it is a counterpart of that desire for renewal and adaptation which played such an important role in the Second Vatican Council, it would seem imperative that any well informed priest should take cognizance of it. Inasmuch as these ideas have not yet found their way into the moral theology of the manuals used in the seminary, a reading of the following works might be helpful to those who may not have the time or opportunity to read all that is coming off the presses today. Cf. Philip Murnion, "The Renewal of Moral Theology—Review and Prospect," in *The Dunwoodie Review*, Jan. 1963. Also, cc. 4, 5, 6 of *Contemporary Moral Theology*, by Fathers J. Ford, S.J., and G. Kelley, S.J., The Newman Press, Westminster, Md. And especially, the article of Stanislaus Lyonnet, S.J., entitled: "Saint Paul: Liberty and Law," in the fourth volume of *The Bridge*, edited by Rev. J. Oesterreicher, Pantheon Books, pp. 228-251.

—BERTIN FARRELL, CP, STD

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"VC is a credit to the Province, well worth the hard work that must have gone into it. With the sources of desirable reading so clearly spelled out, there should be a run on our libraries. VC may even inspire an internal school of postgraduate studies." (E)

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"Some felt VC wasn't oriented practically enough—i.e., to 'the man on the platform.' But, majority very pleased." (E)

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# The Vocabulary of the Redemption

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# Sacred Scripture

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The understanding of the New Testament theology of the redemption has been advanced in recent years by the work of Stanislaus Lyonnet, S.J. Of particular interest has been his study of the vocabulary which the New Testament writers used to describe the nature of the redemptive work of Christ. Father Lyonnet argues that the source of this terminology was not, primarily, the ordinary speech current at the time the New Testament was written, but rather the Greek version of the Old Testament which was, for the sacred writers, their sole theology textbook. Analyzing certain key words and phrases of the New Testament in their original Old Testament context, Lyonnet has thrown new light on many of our classic redemption texts.

In several places in the New Testament, for example, the redemptive work of Christ is referred to as a "buying" or a "purchasing" (cf. our English word "redemption," a "buying back"), and the Savior's blood is called a "price" that was paid (cf. Acts 20:28; I Cor. 6:20; 7:22-24; I Pet. 1:18; 2:9). This phraseology has led to confusing and contradictory answers to the questions, from whom was the buying done; to whom was the price paid. But Lyonnet has shown, by tracing the words used to their Old Testament contexts, that the literal ideas of any buying or paying of a price are completely excluded. The word that we translate as "buying" is used in the Old Testament to describe God's liberation of His people from Egypt (to the Hebrew mind, the "land of sin"), and His acquisition of His people as His own special possession, bound to Him irrevocably by the covenant, or contract, of Sinai.

The word "price" in these texts is a generic word meaning any instrument of liberation. The means of our liberation is said to be Christ's blood, because blood was the means used to bind a covenant. On Sinai, Moses sprinkled sacrificial blood on the altar (which represented God) and on the people, signifying the union that was henceforth to exist between God and His people. This, incidentally, is what Christ meant when he said, "This is my blood of the new covenant." (Mk. 14:24). The New Testament writers used this imagery to dramatize that what was sym-



bolized and foreshadowed in the Old Testament was accomplished in reality in the New. Christ's death freed man from sin more effectively than God had freed Israel from Egypt, and the blood of Christ made man God's special possession far more intimately than did the blood of Sinai. In neither the Old Testament nor the New, however, was there any "buying" in the strict sense, nor did God pay a price for what His love took to itself.

Similar research has clarified the meaning of such terms as "propitiation" and "expiation" which, in our English Bibles, usually translate the same Greek word (cf. Rom. 3:25; I Jn. 2:2; Heb. 2:17). This word does not have the connotation of "appeasing an angry God," or "suffering the penalty of sin" as the English words do. Basically, in its Old Testament context, the word means "to cleanse, to purify." The meaning, then, is that Christ's redemption cleansed man of his sin.

Especially graphic is St. Paul's statement that God set forth Christ "as a propitiation by his blood" (Rom. 3:25). What St. Paul is referring to here is not some abstract notion, but a very concrete object: the "propitiatory" or gold platform that stood over the Ark of the Covenant in the desert and in the ancient Temple. This platform was considered the dwelling of God on earth, the meeting place of God and man, the place where God communicated with men (cf. Ex. 25:18-20; Num. 7:89; Lev. 16:13). Once a year, on the Day of Atonement, the High Priest entered the Holy of Holies and poured sacrificial blood on this platform. By this action, the sins of the people were thought to be cleansed.

St. Paul is saying, therefore, that Christ crucified is now the true propitiatory, the true dwelling place of God among men, the place where God and man meet most intimately and God most fully communicates with men. No longer shrouded by veils and the smoke of incense, this true propitiatory is now "set forth" publicly, before the eyes of the whole world. No longer covered with the symbolic sacrificial blood to effect a symbolic cleansing of sin, the new propitiatory has been covered by the new High Priest with the only blood that can really cleanse the souls of men: the blood of Christ's sacrifice.

These are only brief indications of what the painstaking research of Lyonnet has brought to light. Further study of his work would greatly repay the efforts of any Passionist. Unfortunately, only a fraction of his writings have as yet been translated into English. These include:



"St. Paul and a Mystical Redemption," *Theology Digest* 8 (1960) pp. 83-89.

"Redemptive Value of the Resurrection" *ibid.* pp. 89-94.

"Scriptural Meaning of Expiation" *ibid.* 10 (1962) pp. 227-232.

More complete expositions of his thought are:

*Vocabularium Redemptionis* (Pontifical Biblical Institute, Rome).

"Sotériologie paulinienne," *Introduction à la Bible*, II ed. A. Robert and A. Feuillet (Desclee, Tournai) pp. 840-919.

A great deal of Lyonnet's thought has been incorporated into the excellent book by Philippe de la Trinité, *What Is Redemption?* (Hawthorne, New York)

—AELRED LACOMARA, CP, STL, SSL

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## Modern Controversy over Scholasticism

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## Church History

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Darms, G., "Scholastisches Denken und 'modernes Weltbild'" *Freiburger Zeitschrift für Philosophie und Theologie* 9 (1962) pp. 402-408.

Echoes of a new controversy over Scholasticism have already been heard within the Second Vatican Council.

Attacks on Scholastic Philosophy and Theology are neither something new nor startling. The present attacks come, primarily, not from non-Catholic sources but from a Catholic avant-garde. Their contention is that Scholasticism is outdated.

Back in 1950, Pope Pius XII had observed in his encyclical *Humani Generis* that some, mistakenly, were speaking of Scholastic Philosophy as an obsolete relic. What the Roman Pontiff said at the time, in defense of Scholastic Philosophy and Theology, produced little salutary effect. In 1959, the Catholic writer Ignatius Lepp, in his work *Splinter and Beam* (*Splitter und Balken*) referred to the encyclical *Humani Generis* as an "unfortunate brochure." In 1960, Professor Hans Küng, in an article appearing in the journal published by the theological faculty of Lucerne,

issued his call for a new "autochthonic theology" for the missions. In 1962, Professor Josef V. Kopp, a firm supporter of Teilhard de Chardin, in an article appearing in *Civitas*, spoke out in open opposition to Scholasticism.

Recently, a defense of Scholastic Philosophy and Theology appeared in the Freiburg Periodical for Philosophy and Theology. The author of the article, Gion Darms, makes the following points.

(1) It is obvious that modern ideas, terms, categories have their own proper value. But the question arises: Is the proclamation of Revelation bound up, essentially, with a modern viewpoint? The answer is related to another question: What is the essence of the Christian belief? To this we reply: The Triune God has offered mankind a supernatural participation in the life of the Trinity through the Incarnation and Redemptive work of Jesus Christ, the God-Man. As St. Thomas Aquinas remarked in his *Compendium of Theology* (I:2): "All knowledge imparted by faith turns about two points, the divinity of the Trinity and the Humanity of Christ." Our eternal salvation stands or falls with the mystery of Jesus Christ. Our salvation does not depend, at least essentially, on a modern world viewpoint, modern terms, modern scientific assumptions. What man needs today is not new categories, but what he needed yesterday: a supernatural *conversio ad Deum*. If one were to join the truths of revelation to a modern viewpoint, someone, sooner or later, will question these truths from the standpoint of a new viewpoint.

(2) Not considering the risks involved in adapting the truths of revelation to a modern viewpoint, Scholastic Philosophy, as an instrument, has its own intrinsic worth. It speaks in terms of reality. It seeks to express objective truth in a prudent, enduring manner. It seeks to safeguard the validity of human knowledge, metaphysical principles, certain and unchangeable truth. We may, as Pope Pius XII stated, "clothe our philosophy in a more convenient and richer dress, make it more vigorous with a more effective terminology, divest it of certain scholastic aids found less useful, prudently enrich it with the fruits of progress of the human mind. But never may we overthrow it, or contaminate it with false principles, or regard it as a great, but obsolete relic. For truth and its philosophic expression cannot change from day to day, least of all where there is question of self-evident principles of the human mind, or of those propositions which are supported by the wisdom of the ages and by divine revelation. Whatever new truth the sincere human mind is able to find, certainly cannot be opposed to truth already acquired, since God, the

highest Truth, has created and guides the human intellect, not that it may daily oppose new truths to rightly established ones, but rather that, having eliminated errors which may have crept in, it may build truth upon truth in the same order and structure that exist in reality, the source of truth." (*Humani Generis*, no. 30)

Catholic Theology uses Scholastic terms to express the meaning of Christian revelation. It uses these terms because they refer to objective reality and are apt terms, capable of being understood by the generality of men. Some critics, for example, have objected to the Church's use of the terms *substance* and *accident* in reference to the Sacrament of the Eucharist. *Substance* and *accident* are Scholastic philosophical terms and must be understood according to their proper meaning. Yet they are appropriate terms used to explain the difference between stones and bread, water and wine. They are prudent terms used to explain reality. They explain supernatural reality in the Sacrament of the Eucharist. They are more apt to explain the mystery of the Eucharist to the generality of mankind than terms borrowed from modern atomic physics.

The conclusion is obvious. The worth of Scholasticism, since it speaks in terms of reality and objective truth, extends beyond any set period of time, or any one nation. It accepts responsibility for the whole of reality. It will receive what is new within its system when it is certain that what is new is also true.

—NEIL SHARKEY, CP, STD

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## Papal Blessing, *Sede Vacante*

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## Canon Law

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Pope Pius XII died in October, 1958. Pope John XXIII died in June, 1963. During these two periods when the See of Peter was vacant, Passionists were preaching missions, retreats and novenas. Priests were called upon to administer the last rites to the dying.

The question naturally arose: "Can I give the Papal Blessing when there is no Pope?" While we prayerfully hope for a long reign for Paul VI, the question could again become practical in our time.

The answer, with some small area of discussion and distinction, is a clear "Yes."

We might list three sources for the power to give the Papal Blessing.

- (1) General Law. In cn. 468 no. 2, the Code empowers and commands priests who assist the dying to impart the Apostolic Blessing. Cn. 914 grants local ordinaries the faculty to give the Papal Blessing several times during the year.
- (2) General Privilege. Many religious institutions, clerical associations, missionary ordinaries and others have permanent privileges to impart the Papal Blessing. Thus we have the privilege of granting it after missions, retreats and other similar preaching. Also we may give this blessing on April 28th and December 8th.
- (3) Occasional Faculty. For certain special occasions bishops and priests sometimes obtain the faculty to impart the Papal Blessing. Eucharistic congresses, anniversaries of dioceses, religious celebrations and other public or notable solemnities are instances when this faculty is given.

The power to impart the Papal Blessing is to be distinguished from a direct grant of this same blessing. The colorful parchments we often see are not granting the faculty to impart the Papal Blessing. The parchment is a rescript directly granting the blessing.

When the power to impart the Papal Blessing has been obtained in one of the first two ways (by law or general privilege) there is no difficulty. This power certainly continues during the period when the See of Peter is vacant. Several canons of the Code make this abundantly clear.

Canon 61 states: "A rescript of the Holy See . . . is not invalidated by the vacancy of the Holy See . . . unless . . ." The "*nisi*" clause which contains the exception does not apply to the two cases we are considering.

Canon 73 reads: "Privileges do not lapse with the expiration of the authority of the grantor, unless they were granted with the clause *ad beneplacitum nostrum* or some other equivalent one."

Canon 207 no. 1, lists the ways in which delegated power ceases. After stating these various ways, the canon concludes: "it (delegated power) does not expire with the expiration of the person who made the delegation, except in the two cases mentioned in canon 61."

The faculty granted for a single special occasion is somewhat more



involved. If the rescript itself directly grants the blessing, there is no problem. The blessing is granted on the occasion, even though the Pope is dead. The only area where there can be some doubt is when a cleric receives a rescript giving him the faculty to impart the Papal Blessing on the special occasion. Such a faculty would cease only if the parties who were to receive the blessing were named individually in the rescript. Such would be the case if a bishop received a rescript "granting to Your Excellency the faculty to impart the Papal Blessing to Mr. and Mrs. Arthur Jones on the occasion of their marriage." But a faculty to bless "all present" or "all members" would not be invalidated by the death of the Pontiff. Even in the somewhat unusual case where the parties are named, if some preparations have been made (e.g., an announcement that the faculty has been received) before the death of the Pope, then the rescript remains valid. (O'Neill, *Papal Rescripts of Favor* (Washington, 1930) p. 199.)

This doctrine that the faculty to impart the Papal Blessing remains after the death of the Pope should cause no wonder. We accept without question the fact that the various departments of the Holy See continue to function. Yet their power is simply a share in papal jurisdiction. Ordinaries of mission territories, Religious Superiors and others continue to rule in virtue of Papal authority. We use our other faculties and privileges, which are a delegation of the powers of the Pope.

It might be worth noting, in conclusion, that the faculty of imparting the Apostolic Indulgences does not cease during the vacancy of the Holy See. (Mahoney, *Priests' Problems* (London, 1958) p. 187.) We can continue to bless religious articles and attach the Apostolic Indulgences to them during the interregnum.

Despite a diligent search through books and indices, I have not been able to find any author who explicitly applied this common doctrine to the matter of the Papal Blessing. I would be grateful for any such references.

—PAUL M. BOYLE, CP, STL, JCL

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"As turning the logs will make a dull fire burn, so change of studies  
a dull brain."

—H. W. LONGFELLOW

Although the legal and moral issues involved in segregation have stolen the headlines as the most urgent domestic problem, our country faces another mounting crisis—in the area of education. The post-war “baby-boom” has placed a great strain on the country’s facilities and personnel at the elementary and secondary school level. While this challenge has been met in a rather satisfactory manner, these post-war babies will begin to seek admission to our already overcrowded colleges and universities in another year or two. To give some idea of the magnitude of the problem, by the early 1970’s, almost twice as many young Americans will seek admission to higher education as were in college in 1960! And when these young people begin to marry and start their own families, we will see another great wave of young children seeking to find a seat in our elementary schools, about 10 years from now. While giving due credit to the fine efforts of our vocational recruiters, it is also important to remember that this “baby-boom” has a strategic part to play in filling our Passionist Prep Schools to near capacity.

If, as seems quite possible at the present time, the Catholic parents who send their children to parochial schools can look forward to no alleviation of their financial burden, will more and more of them find it impossible to pay the rising costs of Catholic education? Of course, the immediate reaction of many priests might be: “No sacrifice is too great for the blessings of a Catholic education!”

But, if I might be allowed the privilege of assuming the role of “devil’s advocate,” I would like to ask how much factual information do we really have, regarding the importance or necessity of Catholic education, in inculcating *religious and moral* values? Of course, good old “common sense” would seem to tell us that the millions of dollars and the self-sacrificing lives of countless teaching priests and religious *must* have an appreciable effect on the millions of children and teen-agers and young adults who receive a Catholic education. But what if our “common sense” knowledge were to prove incorrect?

The point at issue here is not the *intellectual* caliber of Catholic education. What about the *religious and moral* formation which our young

people receive in Catholic schools? Are they better Catholics than their co-religionists in the public schools? How many Catholics become nominal or fallen away Catholics because they did not have a Catholic education?

Our questions far exceed the clear and certain answers that can be provided by social science at the present time. But some of the more salient facts could be of considerable value to Passionist priests and missionaries.

Despite the appearances to the contrary, almost fifty per cent of adult Catholics have never had any Catholic school training. This certainly gives support to our Fathers who insist upon the importance of teaching the fundamental religious truths during missions and lay retreats. For many Catholics, their Catholic training has been limited to grammar school, since sixty-five to seventy per cent have never attended a Catholic high school.

In general, almost all sociological studies show that the graduates of Catholic schools are better Catholics than graduates of public schools. The criteria applied include Church attendance, reception of the sacraments, and adherence to the Church's teaching on the permanence of marriage and family planning. Doesn't this seem to clinch the case for the importance of the Catholic schools? Unfortunately, no.

Yes, we do know that *as a group*, Catholics who attended parochial school are better Catholics, but we do *not* know whether and to what extent their Catholic schooling was responsible! Isn't it possible that what we attribute to the influence of the school might really be due to a much more fundamental influence—the *family*?

There is undoubtedly a selective factor involved in determining which Catholic children attend Catholic rather than public schools. In other words, the Catholic schools generally will have the children of parents who are more conscientious in their practice of the Faith. The ethnic factor is also important here. As Lenski has shown in his study of Detroit, and as other national studies have confirmed, the Irish and Germans are much more likely to send their children to Catholic schools than are the Slavs and the Italians.

For my doctoral thesis, I have studied 1,800 Catholic students who attended five Catholic and three non-Catholic colleges on the West Coast. These students were given questionnaires as freshmen, then as sophomores, and finally as seniors. I also had hour-long interviews with over a hundred of these young Catholics, who were most frank and direct in discussing

what impact Catholic or secular college education had made on their religious and moral values.

There is a very great difference in the religious atmosphere of their homes, particularly in the religious practice of the mothers. Naturally, the vast majority of those who attend the Catholic colleges come from Catholic high schools, while the reverse is true for those at the State colleges. Over 95% of those at the Catholic colleges attended Mass at least weekly during high school, while only about 70% of the Catholics at the State colleges attended Mass weekly. Rather surprisingly, the secular college education did not seem to have an appreciable effect on the number of Catholics who attended weekly Mass. While there was a loss of 15-20 per cent who slipped below weekly attendance, there was a gain of about 10-15 per cent who began to attend Sunday Mass while going to the secular colleges.

The negative influences on the secular campuses seem to affect the young women more than the men, while the same holds true for the positive influences on the Catholic campuses. The students seem to be far more influenced by the values and ideas of their peer group, than by what they hear from the professors. This is particularly the case if the students live on campus in a dorm, sorority, fraternity, or apartment.

Many of the young men at the Catholic colleges resent the heavy emphasis placed on the study of philosophy and theology, since they do not see how this helps them get ahead in the business world. Whether they are attending a Catholic or State college doesn't seem to make a great deal of difference in regard to their attitude toward sex and drink; in other words, most of the Catholic fellows try to get as much of both as they can. As one of the fellows from a Catholic college remarked to me: "During the week they keep us like monks, so on the week ends we try to have fun."

The girls at the Catholic colleges have a noticeably superior moral code to that of their peers on the State campuses. However, the greatest contrast between the two groups of Catholic girls is in their attitude toward the practice of birth control.

Respect for the priesthood seems to be rather high among the students, whether they attend Catholic or State colleges. With comparatively few exceptions, most think that priests are awake to the problems of modern America, although some did express the hope that "the Church would change her stance on divorce and birth control, since she has changed her teachings in other matters." One of the most important contacts that



the Newman Clubs have is through the Sunday sermons, which are very well received. The students are rather universally critical of the Sunday sermons they hear at their parishes, but they realize that these sermons cannot be directed explicitly to their needs and problems.

Certainly none of these studies is in any way definitive. Possibly the positive impact of Catholic education will someday be clearly confirmed. But at the present time, one cannot help wondering if, perhaps, the Catholic Church might not make more efficient use of the religious training and apostolic zeal of the tens of thousands of priests and religious who are teaching subjects that could just as well be handled by lay people, or in the public schools. The Catholic Church will never surrender the education of its youth, but perhaps it may change its methods.

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—THOMAS ANTHONY ROGALSKI, CP, PhD

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In preparation for the centennial observance of the canonization of Saint Paul of the Cross, in 1967, the latest General Chapter called for a critical biography of our holy Founder.

Father Enrico Zoffoli of Presentation Province was appointed to undertake this task. His plan comprises six volumes. The first volume, a critical biography as such, running to 1615 pages, is now off press. Succeeding volumes will treat of Saint Paul of the Cross as: The Man; The Saint; The Master of the Spirit; The Missionary; The Founder. The second volume will be available in the not distant future.

Father Enrico has authored a biography of Saint Gemma, as well as a treatise on Passionist Spirituality. He is professor of metaphysics at The Lateran University.

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## From the Celian Hill

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Very successfully, on June 10, Father Victor Hoagland defended his doctoral thesis, at the Gregorian University. His dissertation is entitled: *The Death of Christ in the Roman Creed*.

A doctoral thesis, entitled: *The Gradual Revelation of the Word of the Cross in the Gospel Narrative* was defended very ably, at Propaganda University, by Father Cyril Clarke of the Province of Saint Patrick.

—THEODORE FOLEY, CP, STD

\* \* \*

*Kilmarnock, Scotland*—During the latter part of June, at our retreat house at Codham, Kilmarnock, at the invitation of Bishop Joseph McGee of Galloway, Scotland, Father Barnabas Ahern conducted a series of lectures for the clergy. Also in attendance were a dozen or more Protestant ministers of the Kirk. The dialog is reported to have been an overwhelming success.

\* \* \*

As of October 1, Father Dominic Papa will be relieved of his duties with the Papal Secretariate of State in connection with the Second Council of the Vatican, and will function as private secretary to Father General. In this new assignment, Father Dominic will succeed Father Timothy Fitzgerald, who will begin an English-speaking apostolate. Not only in Rome, but also in other sectors of Italy, there is an increasing demand for a representative spokesman who can fulfill the apostolate in our own vernacular. Rome, especially, is becoming more and more cosmopolitan. Father Timothy will be in demand for retreatants, prospective converts; also as receptionist to benefactors—including the many friends of Cardinal Spellman who visit His Eminence's titular church.

\* \* \*

Fathers Neil Sharkey and Fintan Lombard call our attention to the résumé of the First Session of Vatican II (36 General Congregations) published in *The Pope Speaks* (Vol. 8, n. 3). This résumé is based on the reporting of *Osservatore Romano* which, allegedly, is somewhat slanted along conservative lines. Some consider the reporting of Xavier Rynne more reliable. Reviewers observe that the text of *Letters from Vatican City* which appeared originally in *The New Yorker* has been somewhat revised for republication by Farrar, Straus. On the eve of the Second Session of the Council, it is strategic to "recap" the minutes of the First.

Also recommendable: The Letter of John XXIII, addressed to all the Fathers of the Council, appraising the accomplishments of the First Session, and directive of preparations for the Second. (*The Catholic Mind*, June '63; p. 50).

Recently published: *Pope, Council, & World*, by Robert Kaiser (Macmillan). Kaiser was *Time & Life* correspondent for Vatican II.

By way of eloquent indictment of Rynne as a Council sniper, Msgr. Rudolph Bandas of St. Paul, Minn., directs attention to the conciliar report of Msgr. Tucek, head of NC News Service, Rome, featured in our diocesan papers, March 15—April 1. (Letter, *The Tablet* of Brooklyn, 8-22-63)

—AMcD

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## Obligation of the Martyrology in Choir

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## Quaestiones Disputatae

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Since November, 1959 our Province, following the new horarium approved "*ad experimentum* only," has removed the reading of the Martyrology from Prime, to be read in English in the refectory at noon, except on 1st Class Feasts and the Vigil of Christmas. This is stated in the *Provincial Newsletter* for November, 1959. In the same Newsletter, in a section entitled "Interesting Notes from Rome Re Horarium," we read: "The allocation of the Martyrology from the choir to the refectory met with warm approval. So much so that we might follow suit here. One Consultor remarked that nobody pays any attention in the choir, and he was of the persuasion that if it was taken into the refectory the monks might listen."

I submit the following to the consideration of the brethren in the hope of getting information on the *quo jure* of this practice.

- (1) The first rubric of the *Rubricae Martyrologii Romani* requires its recitation *praeceptive* in Choir: "Lectio Martyrologii, quae praeceptive quidem fit in Choro et laudabiliter extra Chorum, agitur

quotidie ad Primam ante versum Pretiosa, tribus exceptis diebus ante Pascham, in quibus omittitur." The *Breviary* in the *Ordinarium* states: ". . . in Choro legitur Martyrologium quod laudabiliter fit etiam extra Chorum."

The Martyrology and the Breviary are approved liturgical books. *Canon 2* tells us that all liturgical laws retain their force unless expressly corrected in the Code.

The *New Rubrics* presuppose it. We are permitted to sit during the Martyrology, unless another posture is prescribed (266e; 268c). The reference here is to the recitation of the Office in choir or in common (261).

- (2) The Martyrology forms part of the second half of Prime known as the *Officium Capituli*. It provides spiritual motivation for the day. "It is for each Christian a gallery of ancestors and a kind of archives of titles of nobility. We are of the lineage of the Saints and we are to walk in their footsteps, saying: quod isti et istae, cur non ego? To obtain this grace we address ourselves to the intercession of the Blessed Virgin and the Saints with *Sancta Maria et omnes Sancti*; we invoke God with a fervent, three-fold *Deus in adiutorium*" (C. Willi, CSSR, *Le Bréviaire Expliqué* (Paris, 1922) Tome I, 270).

Father John P. McCormick, SS, writes: "In the light of the common opinion that the omission of a part of the Office less notable than a Little Hour does not exceed venial sin, it would seem that the omission of the Martyrology, assuredly a very small part of the whole Office, would not constitute grave sin" ("Obligation of the Martyrology," *American Ecclesiastical Review* 146 (February, 1962) 137).

- (3) Reading the Martyrology in the refectory does not satisfy this obligation, for it has no connection with the Office and does not conform to the liturgical language, which is still Latin.

*Salvo meliori iudicio*, I think the Martyrology should be restored to its proper place—Prime.

I suggest it be removed from the refectory. We were taught to avoid in refectory reading anything that might be disgusting or offensive to delicate stomachs. Such material is frequent in the Martyrology. The fact



that it is the vitals of a saint being torn out does not change the situation. Here it may be well to hide behind the obscurity of the Latin.  
*Sub lite.*

—KEVIN MCCLOSKEY, CP, MA, STL, SSL

(1) SRC Decree no. 32, to Diocese of Avila; Nov. 1592

"Ad 4. In Prima post *Benedicamus* statim legatur Martyrologium, et *Pretiosa* cum sequentibus: quibus omnibus expletis, Missa celebratur, deinde Capitulum habeatur; ad quod interesse negligentes aliqua proposita mulcta compellantur."

(2) Monastic Custom

As is apparent from the very format of the Office of Prime, it is made up of two parts: (1) the hymn, psalms and oration; and (2) the Martyrology and collected prayers appropriate to beginning the day's work.

The older Orders have always separated these two parts, celebrating the second half of Prime in the chapter house or room . . . Martyrology, reading of Rule, talk by Abbot, chapter of faults, daily assignments, etc.

*By analogy*, some religious institutes move the Martyrology from the Office of Prime to refectory reading, just as older Orders moved the latter part of Prime to the chapter house.

Such an analogy would seem to be *valid* in our case, due to the overwhelming lack of precise information on these points:

- (a) The Martyrology is NOT an integral or essential part of Prime;
- (b) The rubric "in Choro" refers only to Orders of solemn Vows;
- (c) The morality of omitting the Martyrology as opposed to the laudability of reciting it outside of Choir.

—NORBERT DORSEY, CP, MCG

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"If a man's education is finished, he is finished."

—E. A. FILENE

*Debatables:*

- (1) Pope Paul VI could express a preference as to his successor in the papacy. As Vicar of Christ, could he also *appoint* that successor? Would the College of Cardinals be obliged to accept the appointee, *de jure*? If, *de facto*, the College refused to do so, would the succession of the appointee be legitimate?
- (2) Apropos of our Rules and Constitutions (XXXVIII/330, 331), what is popularly understood when a person plans to offer Holy Communion for another? Why is it theologically impossible to do so? To what very limited extent, in what very limited sense is this kind of suffrage feasible?
- (3) In our North American provinces, is there an official pattern to which we should conform in the making of sandals? This inquiry refers particularly to the toe-strap. Now for some years, a narrow toe-strap (Franciscan style) has become commonplace. Also in vogue, the placement of the strap close to the base of the toes, rather than forward. Whether on the mission platform or elsewhere, the wider, more conservative toe-strap of yesteryear seems preferable.

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*"It is the glory of the Catholic Church that,  
it can produce not only saints, but also  
great thinkers."*

—ARNOLD LUNN  
(Now I See)

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*"Errors, like straws, upon the surface flow,  
He who would search for pearls must dive below."*

—DRYDEN  
(All for Love)



*"... The word of the cross ... is ... to us ... the power of God."*  
(1 Cor.: 1:18)

# Verbum Crucis



# Verbum Crucis

VOL. I

OCTOBER, A.D. 1963

No. 4

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Published by the Passionist Fathers  
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necessarily reflect the views of the editor.

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"We, by force of this Brief, and by Our apostolic authority, grant the faculty that, the Venerable Servant of God, DOMINIC of the Mother of God, for the future be given the name of *Blessed*, and the body and relics of the same be proposed for the public veneration of the faithful, though not, however, in solemn fashion. And, moreover, We permit that, for the future, the images of the same Blessed be decorated with rays."

—Paul VI (AAS 1959 p. 342)

Echoing that papal decree, we are privileged to salute Blessed Dominic as the second of our beatified Lectors. Who will be the third? In our monastery churches, we have some unoccupied niches.

To our Western Brethren of Holy Cross Province, congratulations upon their acceptance of a new foreign mission, and felicitations for their apostolic success in South Korea!

"*Ad multos annos!*" (Father Provincial's guest editorial: Jan. '63) Come January, '64, VERBUM CRUCIS will be one year old. To mark that advance toward longevity, we plan to sharpen pencils and wits, and—in ink—to toast our faithful contributors.

By the time this issue of V C reaches the Brethren sojourning in the Old World, Advent will be nearing its climax. Hence, we now extend to our columnists and readers, our holyday and holiday greetings for Christmastide and the New Year of Our Lord. Also, festive greetings to our senior and veteran colleague, *The Passionist*, as well as to the new pictorial quarterly, *The Passionist Orbit*.

—AMcD

*Passionist "Missions" in Prelatures Nullius*, by Damian Towey, CP, JCD: abridgment of doctoral dissertation (Pontifical University of Propaganda). \$2.00 per copy: apply to author.

*New Horizons*, by Barnabas Ahern, CP, STL, SSD. "A choice collection of essays on such scriptural themes as the Exodus, the Church in the Bible, the sufferings and resurrection of Christ—by the most widely respected American Bible scholar." \$4.50. Fides Publishers, Inc., Notre Dame, Ind.

Among other reasons, God planned the sufferings and death of Our Lord as a hortatory formula. The Passion was to be a dramatic spectacle, exciting men to a godly life.

In using the Passion for the same purpose, Christian preaching can treat it in no better context than that in which God placed it.

Let us notice this context.

God used the Passion not as a unique formula. It was one among many. The whole history and doctrine of Christ makes up the complete and adequate evangelical formula. The whole history and doctrine of Christ is, consequently, the adequate and necessary content of Christian preaching. No Christian preacher is entitled to omit any area of it.

Neither did God use the Passion as a naked formula. Without the environment of other Christian doctrines, its dynamism is notably reduced. So that effective preaching of the Passion calls for the preaching of many things besides the Passion.

To what extent should we supplement our Passion preaching with other doctrinal material if we are to copy God's formula and make the best use of Passion motivation?

St. Thomas provides us with principles for solving this problem. In answering the query as to whether God should have used some other program of redemption rather than the Passion, he notes five reasons which God reveals in the New Testament scriptures for His choice of this program. (S.T. P III, Q 46, A 3)

Three of them provide motives for Christian behavior. They are of a practical or appetitive nature, intended to stimulate action. The other two are contemplative in character, revealing certain features of the redemptive plan, but without assigning any strong motivation for action.

The three which reveal God's use of the Passion as a motive for godly conduct are of special interest to the Passion preacher. They suggest some pertinent preaching directives.

First: By the Passion, God sought to stimulate our love for Him by demonstrating dramatically His love for us.

Here God is using the Passion as an instrument, a means. It is not an end in itself. The end is to move men to love God—to do God's will.

Obviously, if the end of all apostolic enterprise is to stir up the love of God, then every legitimate means should be used for this purpose. In cases where some other method than Passion preaching would prove more efficient, that other method should be used.

God, Himself, used other than Passion dynamics to demonstrate His love. For instance, the incarnation, the poverty of His birth, the simplicity and humility of His life.

The Christian preacher should use as flexible a technique. God knows best how to use drama for His own purposes. The preacher can have no better model than God.

Secondly: In the Passion, God gave us an example of the virtues we must practice in this life.

Here again, the object is to stimulate us to the asceticism which is required for the love of God.

The dynamic seems to be applied in this way: As if God were to say: "I do not need asceticism. You do. But, lest you think of Me as an autocrat and resent Me as being more fortunate than you and foreign to you, I will participate in your asceticism. I will outdo your asceticism. I will endure supreme discomfort just to make discomfort less distasteful to you."

The Passion is the great exemplification of God's willingness to go before us, sharing our suffering with us and thereby encouraging us in our trials. But it is possible that other episodes in the life of Our Lord might more closely exemplify His participation in a shared experience.

For instance, the contingencies of ordinarily family life would probably be better instanced in the life of the Holy Family than in the Passion. Other periods and incidents of Our Lord's life might better exemplify God's participation in common social encounters.

In all these instances, God did the things which we wayfarers must do. It was not necessary for Him. It was supererogation. But, since He did not limit His life of example to the time of the Passion and the experiences of the Passion, neither should the Christian preacher who takes his cue from God.

Thirdly: By the Passion, God underscored our great worth which is destroyed by sin.

Here, too, the object is to stimulate us to the aceticism which must be practiced in loving God.

The motivation apparently runs thus: In the state of grace, we are so



wonderful that God would and did go to these awesome lengths to restore us to the life of grace. We would be foolish to throw away our dignity by sin.

Here again we may note that while the Passion is the supreme demonstration of God's estimate of our value, it is not the only one. God's objective is not merely to offer the spectacle of God enduring hardship. Rather it is to wean man from affection for sin by offering dramatic proof of God's high evaluation of the dignity of sinlessness and the life of grace.

This means that the full Gospel message to this effect would include every evidence that God gave for this evaluation. Notably, His incarnation, humility, asceticism, etc.

God used all this field of motivation. The preacher of the Gospel should follow the example of God in this matter. He should use whatever segment of Gospel content appeals to him as most precisely suited to the demands of the occasion.

Evidently, much basic knowledge of the Christian faith must exist as a precondition if these motivations are to have their full value. And the preaching of these basic truths would seem to be an essential element of Passion preaching.

There is little dynamism in the statement that God was spit upon and punched by a rowdy if the hearer merely thinks of the victim as a *man* suffering these indignities. He must know something of the nature and attributes of God. And the more he knows about God, the more the dramatic incongruity of the event will be magnified as a motivation for conduct.

He must have a clear idea of the nature of sin if he is to be impressed with the dimensions of the service which redemption did for him.

To have an adequate idea of the enormity of sin, he must have a previous profound understanding of the nature of the supernatural life which was and is lost by sin, and which is recovered by redemption.

He must know of the relationship of God to the human race, particularly in the hypostatic union, if he is to understand the mechanism of redemption and, if he is to escape thinking of God as a tyrant who stood off vindictively and insisted on taking out on man the measure of His wrath, a kind of usurer-God interested only in exacting His due.

He must know the nature and function of the virtues and Christian asceticism. He must be able to see these as channels through which the program of holiness, stimulated by the Passion motivations, must be di-

rected. Otherwise, his good intentions will end in dreamy, unimplemented desires. Or asceticism, being misunderstood, will appear sadistic.

The complete and perfect Christian preacher is a preacher of the Passion. But, if he is to use the Passion as an evangelical instrument, he must use it as God did. He must use it in its precise evangelical context. He must not use it as an exclusive motivation. God did not do that. He must not use it in isolation. Used thus, it lacks the periphery of related ideas which are needed to focus its dynamism.

The more the whole Gospel is preached and understood, the more the Passion will have its effect as an incentive to holiness. There is a built-in harmony and efficiency and proportion in the complete content of revelation. Any overemphasis or disequilibrium is harmful. Momentarily it may serve as an apologetic or polemic stopgap. God may providentially use such contrivances when they are the result of human ignorance or honest mistake. But eventually He causes this temporary over-balance to be corrected. Correction always means the preaching of the whole Gospel—which is the real Gospel.

That, too, would seem to be real Passion preaching.

—DAMIAN REID, CP

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The contemporary scripture revival raises many questions. Much of this perplexity can be reduced to a very just inquiry. Granting the impressive literary and historical arguments for the new interpretations, is there any implication that, the Church has been in error, or at least in ignorance for many centuries? What is the force of ancient tradition in these matters of faith?

Modern biblical studies are not challenging, much less changing any traditional doctrines, taught for centuries by the Church's magisterium. In determining the literal sense of a particular passage of scripture, however, the student is proceeding more cautiously and scientifically than was customary or even possible, one or two hundred years ago. The "age of enlightenment and of science" has produced this mentality.

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## Fundamental Theology

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Pope Pius XII pointed out that each age makes its own contribution to the sacred sciences. He therefore advised: "Let those who cultivate biblical studies turn their attention with all due diligence toward . . . those discoveries, whether in the domain of archaeology or in ancient history or literature, which serve to make better known the mentality of the ancient writers, as well as their manner and art of reasoning, narrating and writing." (*Rome and the Study of Scripture* [ed. 6; St. Meinrad, Ind.: Grail, 1958] 99) Only since 1850 and especially since 1900 have these scientific aids become available; and only in the last two decades has their help been fully harnessed to New Testament interpretation.

As a result, however, of these investigations, we must distinguish between: 1) the revealed doctrine defined or taught by the Magisterium; 2) the impossibility of any scriptural text ever contradicting this doctrine; and 3) the question, how clearly individual texts proclaim this doctrine. Scripture students, for instance, never doubt the doctrine of Jesus' virginal conception, but they are reopening the question whether or not this revealed doctrine is taught in Is 7:14. This and many other doctrines have been defined, but in only a few instances has the Church also declared the definite scriptural passage upon which the definition depends.

Pius XII gave classic expression to this viewpoint when he wrote in the *Divino Afflante Spiritu*: "In the immense matter contained in the Sacred Books . . . there are but few texts whose sense has been defined by the authority of the Church, nor are those more numerous about which the teaching of the Holy Fathers is unanimous." (*ibid.* 47)

Very often the Church arrives at her official creed through *the analogy of faith*, i.e., through the harmonious combination of various texts, understood against the background of centuries of teaching, worship and belief. Scripture studies seek to isolate the special contribution of each individual text and thereby to understand the traditional doctrine more exactly and to apply its riches more zealously.

A further observation is worth pondering. The case of Galileo in the sixteenth century and the problem of evolution in the early twentieth century warn us against any quick, unscholarly use of the term "tradition." There is always a danger of using this sacrosanct word to cover up ignorance, sloth, or both! One of the most serious lapses in the last two centuries may have been an inadvertence to or ignorance of the Bible. Inexact or partial viewpoints, false ideas and prejudiced emphases can corrode the

most sacred teaching. There will always be need of more deeply and more vigorously investigating what is accepted even *de fide*.

An example more up to date than Galileo or evolution may be advanced. Exactly what is the traditional doctrine in the infancy gospel of St. Matthew (ch 1-2)? Limitations of space prevent a complete examination of every detail, so we will focus attention upon the Magi. Msgr. Myles Bourke, of Dunwoodie Seminary, raises many questions from the area of midrashic writing and rabbinical stories current in New Testament times. (See *Catholic Biblical Quarterly* 22 [1960] 160-175) Our own questions come from patristic tradition, where we discover such a wide divergence that it is impossible, in our opinion, to speak of a single, dogmatic tradition.

As to their character, Saints Justin, Augustine, and Jerome, as well as Origen, considered the Magi wicked men, impelled by the demons to seek out the Savior and not for the holiest of reasons. During the times of the Crusades, however, when popular enthusiasm "discovered" the tombs of many biblical prophets and saints and identified even conflicting places, the bodies of the Magi were taken from Constantinople to Milan and from there to Cologne for solemn veneration.

Although "tradition" has settled upon the number three, the most ancient tradition of Syria and Armenia speaks of twelve. The representations in the cemetery of Sts. Peter and Marcellus picture two Magi, while the cemetery of St. Domitilla has four of them. All kinds of suggestions are given regarding their names. Their place of origin varies from Persia (Clement and Cyril of Alexandria; Diodorus) to Babylonia (Maximus and Theodotus) to Arabia (Justin, Tertullian and Epiphanius). Venerable Bede started the practice of referring to them as European (white), Asian (brown) and African (black).

Beneath this wide divergence can anything certain be established? Careful study of tradition points up what scriptural scholarship is now saying about St. Matthew's infancy gospel. Some historical event involving the gentiles' worship of Jesus did take place, but St. Matthew and the early Fathers are so interested in the theological aspects of the event, as to allow the geographical and chronological details to slip far into the background. St. Matthew develops the full impact of this episode upon world salvation by weaving into his narrative references to Num 24:17; Is 60:3; Ps 71:10 and other Old Testament passages. The Fathers proceeded to make the incident relevant to their own day by an elaborate use of allegory and symbol. We conclude by saying that twentieth century Christians expect not only



scripture teachers but also gospel preachers to present the episode "scientifically," with conscious attention to the exact historical details, to the literary forms of writing, and thereby to reach the theological import. Through this methodology, not only will a pastoral need be met but a great theological gain reaped.

—CARROLL STUHLMUELLER, CP, STL, SSL

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## Moral Theology

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## Anti-Fertility Pills

Recently, a Catholic gynecologist from Louisville addressed our theologians on the anti-fertility pill. I would like to pass on to the readers of VERBUM CRUCIS the substance of his talk. His purpose was to relate his experience with the pill to the practice of rhythm. He began by indicating that, there are three ways of taking the anti-fertility pill. He illustrated these ways within the framework of a 28-day menstrual cycle, i.e., a perfect "monthly." This is not a completely arbitrary choice of cycle; physiologists incline toward the 28-day cycle as an optimum for the woman. Within such a cycle, the doctor considered:

(1) The *daily* ingestion of the pill. This inhibits ovulation, thereby constituting a mutilation. Only the principle of totality can justify mutilation; this principle allows a part of the body to be sacrificed for the good of the whole person. Guided by this principle, the woman taking the pill can directly intend the mutilation, i.e., suppression of ovulation, as a means to the good of the entire body. Such a good might be the correction of a menstrual disorder. Of course, this daily taking of the pill also entails a sterilizing effect, i.e., conception is rendered impossible through this suppression of ovulation. However, this can yet be licit, if this sterilization



remain merely indirect, that is, if the conditions for the indirect voluntary come into play.

(2) The *twenty-day* ingestion of the pill. By this second method the woman commences taking the pill on the 5th day of her cycle. The first day of the cycle is the first day on which she bleeds. She continues the pill for 20 days, i.e., until the 25th day, exclusively. The pill is withdrawn on the 25th day; bleeding subsequently follows. The doctor stresses that this is merely bleeding, and not menstruation, for by menstruation doctors commonly understand bleeding that follows on ovulation; but no ovulation occurs on this 20-day cycle. As in the previous method, ovulation is suppressed. However, in his opinion, there is no principle, such as that of totality, to justify this mutilation, or to render the sterilization that results a merely indirect voluntary. He considers this method completely illicit, because sterilizing directly.

(3) The *ten-day* ingestion of the pill. By this method the woman begins the pill on the 15th day of her cycle, continuing it for the next 10 days, until the 25th day, exclusively. When the pill is withdrawn on the 25th day, true menstruation begins, because ovulation is not inhibited in this 10-day method. This is a cardinal point to note. There is no mutilation of function here. Rather, ovulation occurs, though at some point previous to the 15th day of the cycle, probably the 13th or 14th day of the cycle. If this 10-day cycle of pill intake be faithfully followed month after month, a regularization of menstrual cycle occurs, so that ovulation always occurs on some one of the days immediately preceding the 15th day of the cycle. Here is where the anti-fertility pill takes on pertinence to the practice of rhythm. For rhythm depends upon the clear distinction between sterile and fertile days. The great desideratum in the practice of rhythm, from a medical viewpoint, is the accurate determination of the sterile and fertile periods. The pill now offers medical certitude, according to the doctor, of such a determination. When taken on a 10-day basis, as here described, it accurately determines both the sterile days, for those wishing to practice rhythm, and the fertile days, for those wishing a pregnancy. For the pill sets within a rigid framework that period of natural sterility, intended by nature, but never quite regular enough to offer satisfying guarantees.

The liceity of this 10-day method is safeguarded in the case of those licitly practicing rhythm. It involves no mutilation and, consequently, no sterilization whatsoever. It merely regularizes. Admittedly, some moralists have hesitated to sanction the perpetual use of the pill, on this 10-day basis,

where no notable irregularity previously characterized the cycle of the woman. However, enough moralists agree there is nothing wrong for a woman already enjoying a normal cycle to seek yet greater regularity through the taking of the pill.

By way of indicating in detail the sterile and fertile days regularized by the ten-day method, the doctor says that the sterile days are the 18th to the 28th day. (This 28th day is excluded as a sterile day. Actually, it is the first day of the next cycle.) The fertile days are the 1st to the 18th day (i.e., exclusive of the 18th day). Thus, those practicing rhythm may have intercourse on the ten sterile days in every month. But they will observe continence on the remaining days, i.e., the fertile days. The reason why marital relations cannot safely extend beyond the 28th day is not because the woman's sterility has ceased, but because the life-span of the sperm (potentially 7 days) constitutes a possibility of pregnancy. If the couple have intercourse beyond the 28th day, for instance, on the 3rd or 4th day of the cycle, pregnancy might occur. For if ovulation comes a little earlier than usual, i.e., on the 10th or 11th day, instead of the 13th or 14th, sperm—deposited on the 3rd or 4th day—might live 7 days, and impregnate an egg released in an early ovulation.

For much the same reason, intercourse should begin only on the 18th day, not earlier, i.e., not on the 15th day, when the pill is first taken, because an ovum may possibly live as late as the 17th day. With a possible life span of 3 days, an ovum, released in an ovulation occurring on the 14th day, may be alive on the 17th day, and susceptible of impregnation. For these reasons, the "safe" period of the rhythm method is restricted to the period between the 18th and 28th day of the cycle.

These are but a few of many observations to be made about the use of the anti-fertility pill. While much promise for good lies in the proper use of it, a word of warning can be added about possible long-term side effects of the pill, especially when it is taken over long periods of time, so as to suppress ovulation. However, many of these suspicions have already been medically discredited. As no other medical achievement has done till now, the anti-fertility pill comes closest to fulfilling the desire of Pope Pius XII, that medical science would eventually provide the married couple with "a sufficiently sure basis" for the practice of periodic continence.

—SEBASTIAN MACDONALD, CP, STD

# The Theology of Preaching

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## Homiletics

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Since the end of World War II, and especially during the last decade, European theologians concerned with the biblical and liturgical movements, have been focusing their attention on the role of preaching in the divine economy of salvation. It is generally conceded that, the atmosphere of controversy in which our theology of the Christian ministry developed, during the post-reformation period, has led to a neglect or downgrading of the ministry of the word, on the part of theologians. Engaged in defending the Catholic teaching on the sacrament of Holy Orders, on the sacrificial nature of the Mass and on the *ex opere operato* efficacy of the sacraments, post-reformation theology insisted almost exclusively on the role of the priest as instrument of Christ's eucharistic sacrifice, and dispenser of the sacraments. The ministry of the word was, in practice, relegated to a quite secondary position. This scarcely does justice to the Pauline concept of the Christian ministry. The Apostle insisted that he was sent, not to baptize, but to preach Christ Crucified, the power and the wisdom of God.

The Bible does not give a theology on preaching, but it does contain a teaching on the mystery of God's word, which must be the source and basis of any theological speculation on the role of preaching in the Christian ministry. The word of God, which is a metaphor for God's creative and salvific will, becomes present in Israel in the Torah (the Law of the Covenant) and in the preaching and oracles of the prophets. This divine word incarnated and expressed in men's words is both a power and a revelation. Just as God's word (*Fiat!*) brought into being creatures which manifest His goodness and power (Rom 1:19f.), so also the word addressed to Israel in the Torah and in the prophetic preaching, reveals the gracious kindness and faithfulness of the Lord and accomplishes His saving will. When a prophet proclaimed: "Hear the word of the Lord!" he was more than a teacher giving an instruction, he was more than a reformer calling to repentance. He was heralding the divine presence residing in the word he utters, and irresistibly accomplishing what it announces. "Things of the past I foretold long ago, they went forth from my mouth, I let you hear of them; then suddenly I took action and they came to be." (Is 48:3) "For just as from the heavens the rain and snow came down



and do not return there till they have watered the earth, making it fertile and fruitful, giving seed to him who sows and bread to him who eats, so shall my word be that goes forth from my mouth; it shall not return to me void, but shall do my will, achieving the end for which I sent it." (Is 55:10f.)

The Fourth Gospel brings the biblical thinking on the mystery of God's word to its climax. "The Word was made flesh and dwelt among us." (Jn 1:14) The divine Word by which the universe was created, which revealed God's gracious goodness and truth to Israel in the Law, which spoke dynamically through the prophets for mankind's salvation—this Word of God took human flesh in Jesus Christ! Jesus not only fulfills the promises of God's saving word; He is the Word of God, full of grace and truth, in whom God becomes present in this world, revealing Himself and acting powerfully to save mankind. Jesus speaks and the demons fly terrified from the possessed; Jesus speaks and the sick are restored to health, the dead rise and men's sins are forgiven them.

Christ, the exalted Lord and Savior, is present and active in the world today in His Church, which is His Body. Theology has always stressed the inner dynamism and efficacy of the word of Christ in the Sacraments of the Church. "This is my body!" "I baptize thee!" These words of Christ spoken through the mouth of His minister effect what they signify. The dynamic word of Christ is also present in the Church's preaching. "Our preaching of the good news," Paul tells the Thessalonians, "did not come to you as mere words, but with power and the Holy Spirit, and with full conviction [*plērophoria pollē*]." (I Thes 1:5) The conviction and sincerity of the Apostle's speech and the faith of those who surrender themselves to Christ, on hearing him, manifest the inner dynamism and power of the apostolic preaching. St. Paul insists that the Christian's commitment to Christ in faith is due, not to the preacher's eloquence or persuasive rhetoric, but to the divine power present and active in the Christian preaching. "My message and my preaching had none of the persuasive force of wise reasoning, but the conviction which comes from the power of the Spirit, in order that your faith might rest not on the words of men, but on the power of God." (1 Cor 2:4f.)

It is interesting to note the New Testament's emphasis on the place of preaching in the apostolic ministry. A priest fulfills essentially the priestly ministry by celebrating holy Mass, but if he does not preach the good news of salvation in Jesus and the Church, he fails to measure up to the N.T.



concept of the apostolic ministry. The N. T. insists that preaching is an essential element of the Christian ministry. In fact it speaks almost exclusively of the preaching activity of the apostles. Our Blessed Lord described His own mission as that of prophet or preacher, applying to Himself the words with which the prophet described his mission to afflicted Israel: "The spirit of the Lord is upon me . . . He has sent me to bring glad tidings to the lowly, to heal the brokenhearted, to proclaim liberty to the captives." (Is 61:1-3; Lk 4:16-21) The Risen Lord sent the Holy Spirit upon the Apostles precisely to enable them to witness to Himself. (Act 1:8) This witnessing consisted principally, as Acts 2:14-36 shows, in the apostolic preaching.

In view of this biblical doctrine on the mystery of the word and on the essential role of preaching in the divine economy of salvation, one can understand why some theologians are dissatisfied with the common description of preaching as an external actual grace, and with the customary explanation of its efficacy as *the occasion* of actual graces. May there not be in the Protestant expression "the sacrament of the word"—although their concept of sacrament is confused and imprecise—a hint of the direction Catholic theology should follow, if it is to do justice to the biblical teaching on the dynamism of the divine word, and the function of preaching in the ministry of the Church?

The Bible also offers some insights on the content, and even on the method, of Christian preaching. But I must leave that for another article—if the editor's patience can be stretched that far!

(One of the editor's favorite antiphons is: *In patientia vestra*: hence, the following suffix.)

The Ecumenical Council is expected to take cognizance of the renewed theological interest in the ministry of the word, and in the mystery of the divine word enshrined in the Scriptures. The *New York Times* recently reported a statement of Cardinal Ritter on the need of a reëvaluation and reform of preaching in the Church. He pointed out the intimate bond uniting preaching with the Eucharistic sacrifice, and foresaw the Council commanding a preaching based on the liturgical Scripture readings on every holyday and Sunday. Among the "Vota" presented to the Council by the Pontifical Biblical Institute, is a petition for a doctrinal declaration on the "efficacy of the word of God." Here is the text of the petition: "*In votis est ut melius evolvetur doctrina de efficacitate verbi Dei. Haec*

*doctrina in Sacra Scriptura saepius invenitur, in traditione Ecclesiae usque ad Concilium Tridentinum frequens erat, et ultimis tantum saeculis, ratione controversiae contra Protestantes, apud complures catholicos quasi oblivioni mandata est, et in scholis theologicis plerumque neglecta. Recentissime, tamen, frequenter de hoc agitur. Auctores Novi Testamenti hanc doctrinam saepius affirmant.*" There follow some pertinent texts, e.g.: Hb 4:12; I Thes 2:13; Jam 1:21. "*Similiter dicit Sacra Liturgia: 'Per evangelica dicta deleantur nostra delicta.'*" The petition concludes: "*Proinde optatur, ut declaretur a Concilio tribuendam esse efficacitatem salutarem et sanctificantem non tantum sacramentis, sed analoge etiam verbo Dei, quod cum fide suscipitur; et hoc, non solum quando verbum Dei fidelibus praedicatur, sed etiam quandocumque legitime adhibetur in Ecclesia, in usu sive publico sive privato (v.g., in pia lectione vel meditatione Librorum Sacrorum).*" The Biblical Institute is concerned with the efficacy of the inspired Word of God. But this doctrine is closely related to the teaching on the efficacy of preaching. Like the inspired word, preaching in the Church also belongs to the sphere of the mystery of the divine word.

—RICHARD KUGELMAN, CP, STL, SSL

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## Liturgy

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## Watch the Communio

Protestations, prostrations and petitions seem to be the staple fare served up to feed the piety of the faithful in the so-called "devotions after Communion." While we do not intend to scorn these prayers, yet it would be a mistake to neglect the "word that proceedeth from the mouth of God" (Matt.:4:6), which is intended to be the principal nourishment for the life of man. Authentic Christian piety would miss much if it refused the strong meat of the Word of God that is taken from the Gospel and served to the soul in the Communion verse as part of the Eucharistic banquet. The mystery of God's plan of salvation is not a thing of the past. It is contemporary. And the Word of God announced in the Gospel of the Mass "abides." It is especially the Communion verse that will help us to understand the "today aspect" of God's saving activity, making it contemporary and for us.

It was the tragedy of the Jews that, having the Word of God revealing Himself in Sacred Scripture, they refused the Word of God when He revealed Himself in the Flesh. But it has often been the mistake of Catholics that, because they have the Word made Flesh in the Sacrament, they tend to neglect the Word Who would speak to them in the Scriptures. For a fully developed and informed Christian life we must be prepared to receive the Redeeming Christ as He comes to us in every Mass in two ways—"per Verbum, et per Sacramentum."

In the first part of Mass—the Liturgy of the Word, the presence of the saving Word is proclaimed in the reading of Sacred Scripture. We must be prepared to receive and "ponder" (as Mary did), in prayer and the "meditation song." (And why must we persist in calling this response the "Gradual," when the *gradus*, the step to the ambo is no longer found in our churches?) Then, in the second part of Mass, the Word of God is realized through the power of the Sacrament. Although it may be an over-simplification, we can say that the Word is made Flesh at every Mass, and dwells with us "full of grace and truth" (Jn.:1:14): truth for the mind with the Word revealing Himself in the scripture reading, and grace for the will, with the Word communicating Himself in the Sacrament.

Grace does not work in the soul in an impersonal way, like a radium treatment. The patient receiving the treatment may be completely unconscious and still get the full benefit of the radium. But when the Redeeming Christ works for the salvation of an intelligent creature, He would have us understand what He is doing for us. (Cf. Charles Davis: *Theology for Today*, Sheed and Ward, 1962; chap. iv "The Theology of Preaching"). He addresses our mind through His Word; at the same time He works in our will through His grace.

So the first part of Mass, often (and ineptly) called "Mass of the Catechumens," is certainly not to be regarded as some sort of literary prelude to the offering of the Sacrifice. Rather, the liturgy of the Word is God visiting His people by the presence of His saving truth. Then, what is proclaimed in the Word is effected in the Sacrament. So we might say that the proclamation of the Word is not only what God will say to us, but it is also the proclamation of what God will do for us in that day's Eucharistic union.

This is why Gospel and Communion verse are so closely united. In fact, in some of the early sacramentaries, the *Communio* was regularly taken from the Gospel that had just been read in that day's Mass. In any case, the



Communion verse very often presents the best key for unlocking the treasure contained in the scripture readings of the Mass text. By way of illustration we might look at a few examples, taken here and there throughout the Church year.

The Gospel from the Mass of the First Sunday after Easter contains the incident of the doubting Thomas. His faith is completely restored by the "felt experience" of putting his fingers into the marks of the wounds of the Risen Savior. It is the same Christ speaking to us at the moment of our sacramental encounter, and who tells us "put your hand here and know the place of the nails; be not faithless, but believing." The setting of this dramatic scene is not Jerusalem, year 29; it is *hodie*, America, 1963. Because in each case it is the same Risen Christ; today the Gospel "comes true"; it takes on existential significance for us. And what other response could we make, but that adoring act of Faith: "My Lord and my God!"

The Liturgy of the Word on the Second Sunday after Easter reveals Christ as the Good Shepherd. In the Liturgy of the Eucharist our Good Shepherd offers himself for his sheep. And in the Communion verse, the Good Shepherd speaks to us: "I know mine, and mine know me." Christ's presence in the Eucharist gives flesh, as it were, to His words in the Gospel. We can never disjoin the one from the other—*Verbum et Sacramentum*. Together they constitute the most valuable treasure the Church has. Together they give us the whole Christ.

For the feast of Corpus Christi, we have a text taken from the Epistle: "As often as you eat the bread and drink the cup, you will proclaim the death of the Lord until He comes." At Communion these words are realized in fact. In eating the Bread, we are receiving the Risen Christ, the Lord marked with the five wounds of His sacrifice. By our obedient faith, by our union with this Victim of the Cross, we proclaim His death—not only "until He comes" in majesty, but as He comes today in mystery.

Going on to the 14th Sunday after Pentecost, we listen in obedient faith as the Liturgy of the Word proclaims Christ's exhortation to "seek first the kingdom of heaven, and all these things will be given to you as well." In the Communion verse we are reminded that this promise is fulfilled, for in receiving Christ we are actually being given "all things" the Lord has promised.

In the 15th Sunday after Pentecost, the Gospel relates the miracle of our Lord restoring life to the son of the widow of Naim. The Communion



verse shows Christ continuing that merciful work of restoring life for us today. For it is the same Christ who speaks to us today: "the Bread that I shall give is my flesh for the life of the world."

One final example—from the 23rd Sunday after Pentecost. The Gospel shows the power of faith; the lesson is taught, not by word, but by deeds. The faith of the worried father who "believed the word of Jesus" found its reward. Our Lord raised his girl to restored health. And the faith of the afflicted woman who believed she would be cured, if she could touch only the hem of the garment of the Wonder-worker of Nazareth, found its justification when she felt new vitality flowing through her entire system. Then if our faith has that implicit trust of the worried father, and our approach to Christ has that confidence of the afflicted woman, when we touch Christ in Communion, we shall find His promise coming true in our lives: "Therefore I say to you, whatsoever thing you ask for in prayer, believing, you shall receive." (*Communio*)

Even in the case of those Masses where the *Communio* is not a direct quotation from the day's Gospel, we can often find that the short psalm verse which is given will present a clue as to how the scripture reading is to be interpreted in the light of the Eucharistic action.

It is vitally important that we see in the scripture readings of Mass (Epistle and Gospel) more than edifying examples that are offered for private reflection. When these readings are set within the context of the Eucharistic action they pick up new meaning. They contain not only what the Word of God will say to us, but also what the Word coming in Communion will do for us in that day's Mass. For an existential commentary on the Scripture reading of the day's Mass—watch the *Communio*.

#### RELATED READINGS

Martimort, Jounel . . . *The Liturgy and the Word of God*, Collegeville, The Liturgical Press, 1959

Louis Bouyer, *Liturgy and the Religious Life*, St. Louis, Pio Decimo Press (30 page pamphlet)

Charles Davis: *Theology for Today*, Sheed & Ward, 1962

Odo Casel: *The Mystery of Christian Worship*, Newman Press, 1962

*Proceedings, North American Liturgical Week*, Notre Dame, 1959—article: "The Gateway of Scripture" by Jerome Stowell, CP

—JEROME STOWELL, CP, MA

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# Mission Source Material

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## Articles:

1. Cornides, A. "Other Horizons: the German Scene," *Worship*, 1962, No. 2: 78-86.—

The present liturgical renewal has caused a growing awareness of the importance of preaching and of the fact that the sermon is an integral part of the Mass, the service of the Word of God. As a consequence of this, and by request, representative German spokesmen have

presented the following wishes concerning sermons preached to them:

- (1) Set aside sufficient time for a careful preparation of your sermon; its lack cannot be hidden from the laity.
- (2) Please have the kindness to stop after fifteen minutes; to keep on talking after that length of time is useless.
- (3) Do not speak to us in such an erudite manner, making use of Latin and foreign terminology and abstract terms; we retain only that which leaves a concrete impression.
- (4) Do not speak in an obsolete language which you alone are still familiar with, but on the other hand do not attempt to use modern lingo. Speak in the concise, clear, unpoetical and unsentimental language of today. If you make references to our professional world, please see to it that your statements are correct.
- (5) Put aside all high-sounding pathos; we are always afraid it may be hollow.
- (6) See to it that your sermon has a clear outline and can be easily remembered; otherwise we have forgotten it before we reach the church door.
- (7) Do not pretend that you yourself have already attained the fulness of Christian sanctity. We are more ready to believe those who concede that they themselves are also seeking, suffering and failing. Show sympathetic understanding for the difficult everyday life of lay Christians in our present world.

- (8) Give us the nourishing bread of God's Word. He who is hungry—and perhaps we are more so than former generations—does not demand candy, but solid food.
- (9) Give us a convincing view of God's greatness and a large vision of His salvific mysteries.
- (10) Please presuppose as little as possible, lest your sermon remain beyond our understanding.
- (11) Let faith shed its light on our daily lives and our profession. We are hurt if, on your lips, "vocation" is synonymous only with vocation to the priesthood and religious life.
- (12) Correct without hesitation whatever has to be corrected in us, but do not scold or insult us from the pulpit. Otherwise you will achieve only the further hardening of those at fault, provoke the malicious joy of the pharisees and add to the sorrow of the innocent. We know that we are not always what we are supposed to be (and this is probably true of you, too, seeing that you are human beings also), but we do not want to be yelled at! We want to feel that in spite of our sins we are being taken seriously in our dignity as baptized Christians.
- (13) Make us feel occasionally that we belong to a universal Church.
- (14) Do not knock us down, but give us courage. Give us a little help, consolation, approval and hope. Help us to feel happiness because God exists and because of His mighty works of salvation.

2. Stanley, D. "The Fonts of Preaching," *Worship*, 1963, No. 3: 164-172.—

The principal objective of the preacher should be to permit the Good News of Revelation to be heard today. The preacher cannot afford to settle for the fringe benefits of moralistic application. The strictures of the so-called practical application to modern life should not fetter the Word of God. The preacher must respect the reaction of Christian faith on the part of his hearers. He must be aware, as the prophets foretold (Is 54. 13; Jer 31. 33-4) and Jesus Himself insisted, that "they shall all be taught of God" (Jn. 6. 45). He cannot afford to forget St. Paul's trenchant remark—which might be understood as a criticism of preaching—"the letter kills; it is the Spirit who gives life" (2 Cor. 3. 6).

3. *The Way*. A quarterly review of Christian spirituality published by the English Jesuits (31 Farm St., London, W. 1). The October issue is on "The Father Almighty." It develops the *Advent* theme of the power of God.

*Recent Books:*

1. Davis, C. *Theology for Today* (1962), Sheed and Ward, New York. This book contains essays covering almost every section of theology. The themes chosen explain the trends in modern theology. The Christian life is presented as a personal encounter with the three divine Persons as they proceed from each other in the interior divine life.
2. Hitz, P. *To Preach the Gospel* (1963), Sheed and Ward. This is the latest and best book on the theology of preaching written in English. It is addressed primarily to priests who give missions. The Church communicates to us God's revelation attested to in sacred scripture. It is in sacred scripture that the priest will find the biblical and theological basis for his apostolate, the inspired source of his prayer and preaching.

This work appeared in France in 1954, reminding us that, in this country, we lag behind the best theological thought. Present thought on preaching coming out of Europe can be found in the following periodicals: *Lumen Vitae*, *La Maison-Dieu*, *Évangéliser*, *Lumière et Vie*, *Bible et Vie chrétienne*.

—NEIL SHARKEY, CP, STD

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Now in its second printing: *Religious Vows in the Life of the Church*, by Cronan Regan, CP, STD. Copies available from author, at \$2.50. For review, cf. VC: I-2.

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"The first requirement of reform is a more diligent study and a more extensive proclamation of the Word of God." (Paul VI)

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"Nothing would be done at all, if a man waited until he could do it so well that, no one could find fault with it." —Cardinal Newman

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It is very difficult to draw the line and exclude *any* worthwhile writings from a survey of materials pertinent to the apostolate of the retreat master. The retreat audience is apt to be quite specialized, often being grouped by age, sex, professional interests, economic and political conditioning, educational background, etc. Consequently the sociological and psychological studies on the contemporary American, and the

professional publications on the problems of the various states of life are germane to the retreat master's need to know his audience. The retreat preacher communicates the Christian message in a framework of conferences that are more fluid than that usually associated with a mission. The growing library of works on kerygmatic preaching and catechetics offers many insights of a biblical, doctrinal and liturgical nature that could increase the forcefulness of this message. The college theology texts prepared by Dominicans, Jesuits, and the most recent series from Catholic University's Department of Religious Education provide doctrinal sources in English that are somewhat pre-digested, and more readily adapted for use in sermon preparation than seminary texts usually are. There is not an issue of *Review for Religious*, *Sponsa Regis*, *Doctrine and Life*, *Spiritual Life*, *Cross and Crown*, *Way*, etc., but that provides ore for refining by the particular preacher's insight. Obviously, then, any selection of listings for this page must appear somewhat arbitrary.

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## Retreat Source Material

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### *General Works*

G. Salet, SJ, *The Wonders of Our Faith*. Westminster: Newman, 1961. Pp. 187. \$3.50.

Warm, imaginative and profound essays on central Christian truths. Written non-technically for the intelligent layman. Especially pertinent: Incarnation (ch. 2), Passion (ch. 4), Mass and Calvary (ch. 5), Mother of God (ch. 8).

F. X. Durwell, CSsR, *In the Redeeming Christ*. New York: Sheed and Ward, 1963. Pp. xi-292. \$5.00.

A practical and Christo-centric series of articles on the spiritual life-in-Christ. A look at the table of contents should indicate this book's utility to a retreat master seeking to freshen his material.

J. Newman, *The Christian in Society*. Baltimore: Helicon, 1963. Pp. 208. \$4.50.

A clear and practical theology of the lay apostolate. Should supplement the above books which do not treat the reality and consequences of Baptism and Confirmation.

### *Young Peoples' Retreats*

Father William, OCD, *Manual for Retreat Masters*. Milwaukee: Bruce, 1960. Pp. 94. \$1.50.

Favorably reviewed as "a book for all interested in making or helping student retreats."

N. G. Werling, OCarM, *Retreat Projects for Teenagers*. Chicago: Carmelite Books, 1962. Pp. 144. Price: ?

Designed as a workbook to provide spiritual reading, meditation and self-examination for the high school retreatant. Can be a useful source book for one preparing retreat conferences for youngsters.

### *Religious Retreats*

T. M. Dubay, SM, *Sisters' Retreats*. Westminster: Newman, 1963. Pp. xviii-226. \$4.50.

Based on a questionnaire circulated among hundreds of sisters, the book offers frank and balanced indications of what the sisters want in a retreat. Most of the first section appeared as articles in *Review for Religious* in 1956-1958. Excellent self-examination and guide for all working with religious women.

*Donum Dei*. Publication of the Canadian Religious Conference (324 Laurier Avenue East; Ottawa 2, Canada).

Seven issues have appeared since 1959. Each issue a monograph with first-rate papers and extensive summaries of workshop discussions, that give the major superiors' assessment of their problems and their assets. Very useful on vows, adaptation, apostolate.

*Religious Life in the Modern World*. University of Notre Dame Press paperbacks. Pp. 160/169/232. \$1.95 each.

Selections from *Proceedings of Sisters' Institute of Spirituality, 1953-1955* and grouped around single themes. These three focus on adaption, novitiate, vows and perfection. The first article in the third volume is splendid.

L. J. Card. Suenens, *The Nun in the World*. Westminster: Newman, 1963. Pp. viii-175. Paper, \$1.95; Cloth, \$3.50.

J. J. Evoy, SJ and V. F. Christoph, SJ, *Personality Development in the Religious Life*. New York: Sheed & Ward, 1963. Pp. viii-247. \$3.95.

These two books are being widely read. The first is stirring a great deal of comment in the journals, as well as in private. It seems appropriate for the sisters' retreat master to be familiar with their message.

A. J. Mehr, OSC, "Community Exercises in Religious Life," *Review for Religious*, 21 (1962) pp. 301-347.

A profound essay on the theology and practice of religious life, treating such themes as basic social principles, and community creativity and worship. Available in reprint.

—CRONAN REGAN, CP, STD

#### *Additional:*

*Do read:* "Heart and Head: Catechisms with a Modern Accent," by Bishop Carter of London, Ontario, who quotes "the justly renowned Barnabas M. Ahern, CP, speaking to a group of bishops during the first session of the Council. . . ." (*America* 7-13-63)

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For retreat notes by John XXIII, indicative of his attitude toward devotion to the Sacred Passion, read *Emmanuel* (Oct. '63).

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Saint Vincent Strambi's *Guide to Sacred Eloquence*, newly edited by Pius A. Leabel, CP, Sacred Eloquence Lector Emeritus, Holy Cross Province. (The Mary Shop, 1435 Attica Drive, St. Louis 37, Mo. Paperback, \$1.25 per copy; 10% discount on 10 copies.) "Every priest and seminarian who can acquire a copy of this little volume will be grateful to Father Pius, of Sierra Madre. Of especial interest to the reader will be Chapter XI, 'Scripture in Preaching,' revised in the light of recent papal pronouncements. This part of the work has been done by Carroll StuhlmueLLer, CP, well known scripture scholar." (*Los Angeles Tidings*)

"Once the truth is established by careful investigation, it becomes the task of rhetoric to energize it, to state it so clearly and cogently and appealingly that, it will be accepted and loved and acted upon. . . ." (St. Vincent, CP) Homiletics is not rhetoric, but rhetoric certainly prepares for and facilitates homiletics.

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### *The Spoken Arts Forum:*

During the August convention, at Denver, The Catholic Homiletic Society invited professors of homiletics in major and minor seminaries to participate in its new Seminarian Associates Program. The Spoken Arts Forum is a speaking-preaching club which can be established in any major or minor seminary, in accordance with the constitution and by-laws of The Catholic Homiletic Society.

The purpose of the Forum is twofold: 1) it provides seminarians an opportunity to gain practice and confidence in public speaking, through informally organized speaking situations; 2) it encourages in the members a fuller realization of the role of preaching in the life of the Church, through aptly selected homiletic and pre-homiletic projects. The Forum is an extra-curricular activity, conducted by the students themselves, under the guidance of a faculty moderator. Teachers interested in this new venture should apply to The Rev. John Burke, OP, St. Stephen's Priory, Dover, Mass.

—AMcD

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## **From the Celian Hill**

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### *Vatican II and the Press:*

October 8 — Cardinal Suenens, Archbishop of Malines-Brussels: Reflections on the Schema *De Ecclesia*.

An air of optimism at the current session, not discernible in 1962. Because of interim study, the Fathers of the Council are better pre-

pared; the pace is faster; progress more gratifying.

His Eminence prefers a treatment of the *Populus Dei* theme before that on the hierarchy. His reason is ecumenical, indicative that the Church is



not a clerical monopoly. Baptism, through which we are incorporated into Christ, is the same for Pope, Bishops, Priests, and Laity. The hierarchy, as such, will not exist in the Church Triumphant.

To be stressed very strongly—the missionary aspect of the Church. The whole Church must be involved in bringing the gospel to every creature. Every baptized person has a duty to evangelize. This missionary aspect should be included in the definition of the Christian life. Thus: We are created to know God *and to make Him known*; we are created to love God *and to make Him loved*; we are created to serve God *and to make Him served*.

The "collegiality of the bishops" should be considered *sub et cum Petro*. Some are stressing the *sub*; others, the *cum*. We need to emphasize both. This spirit of collegiality was the most important grace of the First Session.

October 12—Archbishop Heenan of Westminster: Re the vernacular in the Liturgy. Here and now, a most urgent question is the extent of authority of the national episcopal conferences. May they impose their decisions on reluctant bishops? His Excellency expressed a hope for unification between English and Irish Liturgical Conferences, to obviate confusion among the Irish immigrants in England.

The Archbishop sees no essential conflict between the ecumenical movement and the apostolate of conversion. Ecumenism is a dialogue, for the purpose of exchanging ideas, to learn what another man thinks. Ecumenism is not related to conversion directly.

### *Beatification Miracles:*

On October 5, 1963, Pope Paul VI, addressing the Congregation of Rites, declared solemnly that, two miracles had been wrought through the intercession of Venerable Dominic, CP. A summary account of the miracles is featured in the *Decretum super Miraculis*.

(1) Confrater Damasus of the Holy Rosary (Nicholas Trani) of Taranto, Italy; age, 17; health, robust. Shortly after profession, stricken with bursitis of the knee and synovitis; pain, excruciating; patient bedridden; medical attempts at alleviation, futile. Upon application of image of Ven. Dominic, patient cured. Facts attested by witnesses; a miracle acknowledged by physicians. Year, 1890.

(2) Hector Chianura, also of Taranto; age, 38; workman and father of a family. In 1954, stricken with sudden and acute chest pain. Based on x-ray examination, diagnosis: Pneumothorax (gas in the pleural cavity)

of tubercular origin. Within 10 days, patient considered hopeless and in imminent danger of death. On second day of a novena to Ven. Dominic, a sudden and complete cure, acknowledged by specialists to be beyond all natural powers.

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*Beatification Day:*

Sunday, October 27, 1963. Saint Peter's Patriarchal Basilica

10:00 a.m. Reading of the Brief of Beatification

Solemn *Te Deum*

Pontifical High Mass

Celebrant: Cardinal Marella, Archpriest of Saint Peter's

4:30 p.m. Veneration of the relics of the new *Beatus*, by Pope Paul VI

Pontifical Benediction, by Archbishop Cardinale, Apostolic

Delegate to Great Britain

*Solemn Triduum:* Basilica of Saints John and Paul October 28—30

October 28:

7:00 a.m. Holy Mass: Celebrant, Archbishop of Catania, Guido Luigi Bentivoglio, S. O. Cist.

6:00 p.m. Pontifical High Mass, by Cardinal Larraona, C.M.F.

Sermon, by Bishop Gasbarri, Auxiliary of Velletri

Mass *In honorem S. Papae Pii X*, Pontifical Sistine Choir

October 29:

7:00 a.m. Holy Mass: Celebrant, Most Reverend Father General, C. P.

6:00 p.m. Pontifical High Mass, by Cardinal Cento

Sermon, by Archbishop Hallinan, of Atlanta, Georgia

Mass *Jubilaei*, Pontifical Sistine Choir

October 30:

7:00 a.m. Holy Mass: Celebrant, Bishop Himmer, of Tournai

6:00 p.m. Pontifical High Mass: Celebrant, Archbishop Heenan, of Westminster

Sermon, by The Very Rev. Alfred Wilson, C. P.

Mass *IV Basilicalis*, Pontifical Sistine Choir

Solemn *Te Deum*

—THEODORE FOLEY, CP, STD

Father Timothy Fitzgerald, CP, has been appointed Professor of Homiletics at the North American College.

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As the *socius* of Bishop Swannstrom, Father Fabian Flynn, CP, attended the first half of the Second Session of Vatican II.

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—AMcD

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### *Divine Office in Vernacular?*

At a clerical conference, Bernard Haring, CSsR, stated that if a priest did not understand the Divine Office in Latin, he could read it in his vernacular, until he became familiar with its meaning, and that while doing so, he would satisfy his obligation. At the conference, a senior Bishop of this country was quoted

as having expressed regret that this opinion had not been current 55 years ago—when he was ordained. Is it safe to follow Haring's opinion?

Father Haring's opinion in this matter may be summed up as follows: the Church's rules on the breviary are not to be considered merely as regulating a man's external acts, as some canonists taught. When the Church makes laws about prayer, her very nature compels her to be concerned about educating her children to pray "in spirit and in truth," which presumes attentive and devout praying. She gives the priest the breviary in order to teach him to pray after the manner of the saints of the Old and New Testament, even as Christ did—to impress upon him his obligation to be first and foremost, a pray-er. The *end* of the law therefore is to make the priest a pray-er; any other purpose is unthinkable.

Father Haring: "In the case of a priest for whom the daily recitation of the Latin breviary in its entirety is a source of frustration and an occasion for his gradual unlearning of the art of praying, should he persevere unconditionally in his obedience to the [letter of the] law, or should he not rather, urged thereto by the virtue of *epikeia*, temporarily try praying his office in his mother tongue, until he has really become familiar with it?" (*Worship*, vol. 37: 5 [1963], p. 283)

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## Quaestiones Disputatae

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The manner in which Haring poses the question indicates his preference for an affirmative answer. Since the end of the law is not being achieved—the priest is in fact, not praying—Haring argues it is not only licit, but virtuous for him to pray his breviary in the vernacular. He defends this use of epikeia by the priest, on the grounds that the legislator, in his equity and wisdom, has no desire to include certain extraordinary instances in his general norms, nor does he expect that his law as conceived, has foreseen all possible cases and circumstances. (Haring, *Law of Christ*, vol. I, p. 281) The use of epikeia by the subject presumes the existence of the virtue of epikeia in the legislator—and with an appeal to St. Thomas, Haring concludes: “Epikeia is preferable to that legalistic righteousness which stops at the mere observance of the words.” (II-IIae, q. 120, a. 2, ad 2)

Now, it will be asserted that Latin is the language prescribed for the fulfillment of the obligation. Certainly the law is clear in this matter. (SRC, 3 June 1904; canons 2 and 135) Furthermore the objection will be, and has been, raised that the Latin breviary is the *official prayer of the Church*—that it is efficacious even though the one reciting it does *not* understand much or any of what he says. Certainly it is true that one *can* pray even though he does not understand what he is saying, as St. Thomas teaches (II-IIae, q. 83, a. 13). But in such a case, he is praying *in spite of what he is saying*. And whether the concentration required for prayer of this sort over a period of time would be psychologically tolerable is a moot point. However, in no sense can a *soulless* recitation of the breviary be called “praying”—for this would be tantamount to making the Divine Office a kind of Catholic prayer-wheel.

*Ergo*, if a priest cannot *pray* his Latin breviary, I think Haring’s solution to the problem has intrinsic probability and is safe to follow in practice, with this proviso: that his private recitation of the office in the vernacular be *temporary*—i.e., until he can *pray* in Latin (*not* until he understands the Latin *perfectly*), and that he make some concomitant effort to understand the Latin by means of supplementary study, the use of a dictionary, commentary on the psalms, etc.

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### *Mass in Motel Room?*

Fathers A and B are perpetual members of the Missionary Union of the Clergy. As such, they have the privilege of the portable altar during vacation time. Vacationing in the north country, they live in a motel. To get to a church for daily Mass would be a real difficulty. In order not to be



deprived of daily Mass, are they justified in using the portable altar?

Canon 822, § 3 says that, the privilege of the portable altar is to be understood in such a sense that, it bestows the faculty of celebrating Mass on a consecrated altar stone anywhere except at sea, provided the place chosen is decent and respectable: "*honesto tamen ac decenti loco.*" In 1949, the Sacred Congregation of the Sacraments issued an Instruction on the privilege of the portable altar which spelled out in detail what was meant by a "*locus congruus et decens seu opportunus et honestus.*" An *appropriate* place (*locus congruus*) is one which provides enough space to offer Mass safely and conveniently without danger of profanation or spilling the Precious Blood; a *decent* place (*locus decens*) refers to the *quality* of the place, i.e., it demands that Mass be not celebrated in a bedroom where someone usually sleeps, or in any other place unbefitting the dignity of so great a sacrifice." (S.C.Sac., 1 Oct. 1949; A.A.S., 41 [1949], pp. 503-504) Let us presume that the motel room is *appropriate* in that it is spacious enough. With regard to the *quality* of the place, however, it seems that no matter how you slice it, motel rooms are bedrooms "in quibus aliquis dormire solet." And while undoubtedly the decor of many motel rooms is far more beautiful (perhaps even more liturgical!) than some oratories, the law could not be more explicit. Therefore it seems to me that where celebrating Mass under such circumstances is simply a matter of convenience and not of necessity (even though the desire to celebrate the Holy Sacrifice is most admirable), the answer to the query must be a categorical No.

—DAMIAN TOWEY, CP, JCD

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### *Sandal Toe-straps:*

In our North American provinces, is there an official pattern to which we should conform in the making of sandals? (VC I: 3; p. 32)

During Visitation at St. Paul, Kansas, 1956, Father General stated that, he did not know of any regulation or custom as to the width or placement of the toe-strap. He did state, however, that the strap should not be any wider than  $2\frac{1}{4}$  inches, lest the toes be completely covered and the sandal become, in effect, a shoe. At the time, Father General gave his approval of a standard strap width of  $1\frac{3}{4}$  inches—wider, if necessary—but not exceeding  $2\frac{1}{4}$ . This information is found in the manual, *The Art of Making Passionist Sandals*, issued by Holy Cross Province.

According to the Klingbeil Shoe Laboratory, Jamaica, N. Y., (major

center in the East for orthopedic shoes and sandals, and principal supplier of orthopedic footwear to the Veterans' Administration), the toe-strap should straddle the joint where the metatarsus joins the toes, so that the foot will have proper support. The toe-strap should also be to the rear of the toes, to allow for ventilation, and to obviate ingrown nails, blisters, cuticle abrasions, etc.

—CRISPIN MCGINN, CP

### *Why This Question?*

Many sets of human toes fail to qualify as an answer to an artist's prayer; amateur podiatry can worsen the picture; dinginess can be the finishing touch. Hence, our July observation: "Whether on the mission platform or elsewhere, the wider, more conservative toe-strap of yesteryear seems preferable.

—AMcD

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### *Problems inherent in Liturgical Vernacular:*

It is a strange Providence that presented the writer with a request for some "educated surmises" concerning difficulties in saying public Masses in English. Personal feeling or talent apart, the possible problems and some solutions might come along these lines:

#### *(I) Attitudinal Difficulties.*

##### *(A) On the part of Priests:*

"Some priests have come to have an over-exaggerated sense of the difficulties involved in putting the program into effect. It takes work and perseverance on the part of some one priest in the parish, but the fact that it has been done, shows that it can be done. . .

"It is more probable that, some pastors have given up too easily, or are reluctant to put into effect congregational participation because of the reaction or lack of reaction from the laity. We are dealing with regulations of the Archdiocese, authorized by the Archbishop as a fulfillment of the will of the Church. Therefore, pastors should not let themselves be dictated to or influenced by the laity in this matter. Rather, it is a matter of educating them through Sunday instructions and other available means, in the true meaning of Christ's Sacrifice and their part in it. For some, the old is always good, and the new is always to be shunned.

"Priests should not be discouraged at seeming apathy or poor response. No matter how poorly the dialogue Mass is done or the High Mass is

sung, it is an improvement over centuries of mere observation and silence on the part of the people."

—Letter from Chancery Office,  
Archdiocese of Hartford, October 14, 1963

(B) *On the part of the Laity.*

Nothing is to be gained by trying to force participation on each and every soul. Many of the faithful have learned to unite their hearts with Christ the Victim at Mass through private prayer, devotions, the Rosary, etc. "Friendly persuasion," and instructions or sermons made in a charitable manner should do it. If not, leave the poor folk alone. There are many ways of participating in the Mass and not all of them are vocal. In general, the young and the middle-aged will respond wholeheartedly if participation is presented in the proper way.

(II) *Mechanical or Practical Difficulties.*

(A) *The preparation:*

No one likes to find himself caught in a mass demonstration, where he is expected to participate and yet cannot, because he does not know the "why" or the "how." It is essential, therefore, that there be indoctrination, if the faithful are to participate happily in the liturgy. These procedures may help:

- (1) Four or five instructions—in the place of Sunday sermons—devoted to the practice and the history of the different word-formulae of the Mass liturgy.
- (2) A concomitant "blitz" of the same kind of word-practice and instruction at the meeting of various parish organizations and with the school or catechism class children.
- (3) An easy-to-read and durable card or folder of the responses for the Ordinary of the Mass. This should be left in good quantity in the pews or racks for use at all Masses. (The National Episcopal Conferences, diocesan committees or the individual pastors will have to choose the format. Otherwise the different wording of separate Missals will create havoc.)
- (4) An unobtrusive reader or prayer-leader. If a priest cannot fulfill this role (and it will help much if he does), a clear-voiced and well-practiced layman will do.

- (5) Practice, practice—before actually incorporating the participation at Mass.

(B) *The actual Masses:*

- (1) Microphones are essential for any large church—good microphones and well placed amplifiers. If the altar is a great distance from the bottom step, another microphone is needed for the prayers at the foot of the altar. Two microphones on the altar.
- (2) Good, clear enunciation on the part of the celebrant.
- (3) A response leader or group (another microphone). If the people are still a bit shy even after previous practice, it might be wise to “plant” responders throughout the church. Members of the parish organizations can spread out in groups of two’s or three’s at each Mass.
- (4) If there is a parking problem in the church area and the Communions are many, then the Mass schedule should be adjusted accordingly—e.g., 10:15 and 11:30 a.m. If the dialoguing has been well rehearsed, there should be no great delay on that account.
- (5) We have been speaking only of the Ordinary of the Mass. Group recitation of the proper parts would depend on the organized use of some one translation or Missal-leaflet. Group-singing for High Masses would follow the same basic principles outlined above.

*Final Thoughts:*

We think of Pope John XXIII celebrating a low Mass in the largest church in the world and—thanks to perfect microphone placement—having perfect dialogue in the Mass prayers between himself and the thousands present. We think of the same good Pastor singing a High Mass and, after intoning the *Gloria*, going on to splinter the liturgical laws by saying: “All together now!” And sing the thousands did!

Participation—in Latin or in English—doesn’t distract people if they are participating.

—NORBERT M. DORSEY, CP, MCG



## BIRTH RECORD

of

“The Mediator of God and men, the Man Christ Jesus”

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“ ✕ Five thousand nine hundred and nine years after the CREATION of the WORLD ✕ when in the beginning GOD made heaven and earth ✕ Two thousand nine hundred and fifty-seven years after the DELUGE ✕ Two thousand and fifteen years after the birth of ABRAHAM ✕ one thousand five hundred and ten years after the exitus of MOSES and the people of ISRAEL from EGYPT ✕ one thousand thirty-two years after the anointing of DAVID as KING ✕ In the sixty-fifth week according to DANIEL the PROPHET ✕ In the one hundred and ninety-fourth OLYMPIAD ✕ Seven hundred and fifty-two years after the founding of the CITY of ROME ✕ And the forty-second year of OCTAVIUS AUGUSTUS ✕ When the whole world was at peace ✕ In the sixth age of the world ✕ JESUS CHRIST the ETERNAL GOD and SON of the ETERNAL FATHER ✕ Desiring to consecrate the world by HIS most holy coming Was conceived by the HOLY GHOST ✕ And nine months after HIS conception Having become MAN HE was born of the VIRGIN MARY ✕ In BETHLEHEM of JUDA ✕ ”

—*Roman Martyrology*  
Vigil of the Nativity

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"We need more writers conversant with the contemporary scene who, at the same time, are able to see life *sub specie aeternitatis*, particularly in the light of the wisdom of the cross."

—*The Passionist Heritage*

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*"... The word of the cross ... is ... to us ... the power of God."*  
(1 Cor.: 1:18)

# Verbum Crucis



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January, A.D. 1964

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Opinions expressed by contributors do not  
necessarily reflect the views of the editor.

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## In Memoriam

In the liturgical spirit of the Church, as exemplified in the Divine Office, it is fitting that we recommend to our readers a prayerful remembrance of our first Roman Catholic President

**JOHN F. KENNEDY**

*Requiescat in pace*

In ink—and in a spirit of indelible appreciation—we hereby toast the Eastern and Western contributing editors of *Verbum Crucis* who, during the past twelvemonth, have

made *Verbum Crucis* what it is. Judging by the bouquets received—and allowing for a few brickbats—the overall reaction has been very favorable. That V C has been so well received—all thanks to our co-editors!

As we enter upon a second volume, it seems timely to conduct a poll among our readers. Please be so kind as to respond, at your early convenience, to the following questions: (1) What do you not like—and why? (2) What do you like—and why? We would prefer bravely signed replies, but anonymous comments also, from bashful souls, will be considered.

—AMcD

“The Lectors are thrilled with *Verbum Crucis*, . . . it fills a real lacuna for us. You are doing a service to us all, not merely for your own province. Please send 30 copies.”

—Philip, CP, *Provincial*  
Ministeracres, England

“*Verbum Crucis* will fill a real need. Many of us are but vaguely aware of present trends. Ignorance can lead us into a false position and cause considerable harm to our apostolate. V C is just the sort of reminder we need.”

—Charles, CP, *Provincial*  
Marrickville, Australia

A diocesan priest expressed the opinion, a few years ago, that a congregation such as ours would not receive papal approval if its foundation were attempted at this stage of the Church's history. His reason was that the Church appears to be deemphasizing particular devotions and that, therefore, there would be no place for a religious institute that existed to promote a special devotion. His statement was obviously based on a misconception of the present theological and liturgical stress on the importance of keeping doctrines in their proper context.

The Constitution on the Sacred Liturgy, adopted by the bishops of the Second Vatican Council, and immediately promulgated by Pope Paul VI, is far from ruling out particular devotions. Anyway, it is most misleading to speak about the Passion of our Lord as though it were primarily a matter of devotion. We are dealing here with a central doctrine of the Catholic Faith.

It is indeed providential that theologians and liturgists have, in recent years, succeeded in showing the vast importance of studying and contemplating different doctrines in their proper frame of reference. The failure in former days of so many members of the Church to see the Passion and the Resurrection of Christ as integral parts of one mystery is now happily being corrected. The liturgical constitution calls it the "paschal mystery." After calling for a fresh understanding of the place of "the Lord's day, or Sunday," in the liturgical scheme, the constitution continues: "For on this day Christ's faithful should come together into one place so that, by hearing the word of God and taking part in the eucharist, they may call to mind the passion, the resurrection, and the glorification of the Lord Jesus, and may thank God who 'has begotten them again, through the resurrection of Jesus Christ from the dead, unto a living hope.'" (I Pet. 1:3) 106

Does this mean, as the priest quoted above evidently thought, that we Passionists will have to stop preaching the Passion as a separate theme? If this were so, to use a *reductio ad absurdum*, Pope John XXIII would

have been guilty of a lamentable mistake, in the very first paragraph of the brief in which he approved and confirmed the revision of our Rules and Constitutions. Ratifying our traditional accentuation of the Passion, Pope John wrote: "St. Paul of the Cross, illustrious follower of Jesus suffering, founded, with providential wisdom, the Congregation of the Discalced Clerics of the Most Holy Cross and Passion of our Lord Jesus Christ that, they might meditate on the life-giving sufferings of Christ the Savior and, recalling their memory, persuade men to wash away their sins and follow virtue, as also to lead unbelievers to the truth divinely revealed to us. Binding them by a special vow, he obliged them to promote that devotion by which all our Redeemer suffered for men should be remembered in a special way."

Nobody in the history of the Church has written on Christ's resurrection with more substance and verve than St. Paul. Yet, notice his insistence on highlighting the cross in his preaching. He told the Corinthians that he had purposely avoided preaching "with an orator's cleverness, for so the cross of Christ might be robbed of its force, . . . but what we preach is Christ crucified, . . . Christ the power of God, Christ the wisdom of God." (I Cor. 1:17, 23-24) It is remarkable that St. Paul returned to this question of preaching the cross at the beginning of the next chapter of the same epistle, where he says: "So it was, brethren, that when I came to you and preached Christ's message to you, I did so without any high pretensions to eloquence or to philosophy. I had no thought of bringing you any other knowledge than that of Jesus Christ, and of Him crucified." (I Cor. 2:1-2)

When Cardinal Newman cast the eagle eye of his giant intellect over the whole field of Christian doctrine, he came to the conclusion that God had assigned a unique place to the doctrine of the cross. "The great and awful doctrine of the Cross of Christ," he wrote, "may fitly be called, in the language of figures, the heart of religion. The heart may be considered the seat of life; it is the principle of motion, heat, and activity; from it, the blood goes to and fro to the extreme parts of the body. It sustains the man in his powers and faculties; it enables the brain to think; and when it is touched man dies. And in like manner, the doctrine of Christ's atoning sacrifice is the vital principle on which the Christian lives, and

without which Christianity is not. Without it no other doctrine is held profitably." (*Cross of Christ, Measure of the World.*)

There are other organs besides the heart in our physical bodies, but no other organ is as important as the heart. All the other organs depend on it. All other organs draw their life from it. And so it is with the body of doctrine. There are many and varied doctrines, and none of them can be forgotten if we wish to have balance in our faith, and in the practice of it. The doctrine of Christ's sacrifice on the Cross itself is meaningless apart from such doctrines as those of original sin, the incarnation, sanctifying grace, the immortality of the soul. But all these doctrines revolve around that of the Passion and Cross of our Lord, as is indicated by the introit of the Mass of the Thursday of the Lord's Supper: "But it behooves us to glory in the cross of our Lord Jesus Christ: in whom is our salvation, life, and resurrection: by whom we are saved and delivered." (Cfr. Gal. 6:14)

If our preaching as Passionists ever becomes indistinguishable from that of other preachers, we will have ceased to have a reason for existence as a separate religious institute. If people do not savor the doctrine of the cross in our sermons, we have no right to the name of Passionists. There may be applied here a trenchant Latin phrase which Blessed Dominic quoted, in another context, to the General of the Congregation: "*aut sint ut sunt aut non sint*," "let them be themselves or nothing."

It would be as absurd to say that we should have no specialists in doctrine in the Church, as it would be to say that we should have no specialists in the medical field. The Church has recognized the need for specialists in general by her practice of awarding doctoral degrees in theology, canon law, and sacred scripture. In a somewhat different way, she has recognized the importance of specialization in religious orders. If we accept the analogy of Cardinal Newman, and there is no reason why we should not, we Passionists may be likened among religious orders and congregations with heart specialists among physicians.

The people who sit before our mission platforms and retreat tables are in great spiritual need. Many of them are spiritually sick. We have the cure for every conceivable spiritual problem or ailment in the cross. This is no exaggeration.



If we are willing to get away from the attitude that the few traditional sermons on the Passion are all we need, we will see what a vast field of application opens before us. There is far more to the philosophy of the cross than developing the idea that the agony of our Lord in the garden shows the malice of sin in general, or that the sourging indicates the degradation of sins of impurity in particular, or that the crowning with thorns brings out the evil of pride.

It is our duty to show that economic and social problems also, perhaps surprisingly, find solutions in the doctrine of the cross. We have an obligation to demonstrate that peace, whether personal, national, or universal, definitely flows from the doctrine of the cross.

We should stop thinking of our fourth vow in terms merely of devotion, and start thinking of it in terms of doctrine. Doctrine requires study and contemplation to be understood and passed on to the faithful. In the end it all depends on how deeply we love Him who suffered His passion through love of us. "For the love of God is very ingenious and is proved not so much by words as by the deeds and example of the lovers." *Rules*: XVI/127.

—BERTRAND WEAVER, CP

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## Modern Theologians

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## Theology

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We have been reading in our refectory, recently, a good number of books by modern theologians. Reactions have been mixed—to say the least. A common objection one hears frequently concerns their language and their method. Often missing in the theological language of the moderns is the familiar terminology of the scholastics. Instead, biblical terms abound. An example of this is Father Paul Hitz's book, *To Preach the Gospel*, which centers around such scriptural concepts as the kerygma, the parousia, the paschal mystery.

Missing, too, in many of the moderns are the exact definitions and clear-

cut method that played so much a part in the scholastic manuals of the last generation. Rather, theologians like Karl Rahner seem to delight in complexity and creating problems, instead of emphasizing definitions and arriving at clear answers.

Another objection, more implicit than voiced, concerns the subjects these theologians treat. It was all right when theologians stuck to the intricacies of the Trinity and the Incarnation, but to see them tackling the problem of preaching and other pastoral works is a new thing.

A great deal of this difference in modern theologians, their work, and their method can be traced to their theological formation. Two factors may be said to have an especially marked influence on their approach to theology: (1) Modern historical methods and, (2) Pastoral considerations.

### *Modern Historical Methods in Theology:*

Fr. Y. Congar, OP, wrote, some thirty years ago, in an article on theology in the *Dictionnaire de Théologie Catholique* that, "one of the jobs of contemporary theology is to assume, without derogating from its unity and the laws of its work, the tools of the auxiliary sciences, and in particular the documentary and positive techniques of exegesis, archaeology, epigraphy, history of dogmas and institutions, science of religions, psychology, etc. There is still much to be done in this regard. . . ." In many ways, we are witnessing the active incorporation of these disciplines in the work of the modern theologian. He reads the Scriptures with all the techniques furnished by modern studies on the forms of the biblical writings, modern linguistics, cultural history, archaeology, etc. He is increasingly aware of the historical factors influencing the Church's realization and formulation of the revelation she has received from her Lord. He takes account of these historical factors, whether they appear in New Testament times, in the age of the Fathers, or in the theology of the scholastics and the theologians of fifty years ago. In new historical dimensions, the traditional sources of Catholic doctrine, which the modern theologian—like his predecessors—is bound to investigate, have gained a new richness and a new complexity.

Something of this richness and this complexity is evident in all the writings of the better modern theologians. It is reflected in their deep scriptural probing, in their thorough reëxamination of traditional positions

and theories, in their hesitancy to draw conclusions from their sources until they have been as completely investigated as possible.

Besides leading to a certain complexity in modern theology, the fuller adaptation of historical methods has led to two possible excesses among some modern theologians: first, some of them tend to become historians of theology rather than theologians; and secondly, some show a distaste for speculative theology. Both excesses are closely connected. Whether from an over-fascination for history, or for philosophical or pastoral reasons, they have abandoned the process of judging, intellectualizing, universalizing, that is part of the job of theology.

### *Pastoral Considerations:*

A second factor influencing many modern theologians is the pastoral needs of the Church. Perhaps this factor is evident more in continental Europe, where the Church has experienced deeply her alienation from the masses, and the collapse of her influence on modern man. The need to rebuild and regain is urgently felt, and the theologian has been drawn into the practical problems of catechetics, preaching, liturgy, the role of the laity, etc. The dynamics of the Church, her mission and her institutions have become his concern. The bulk of his writings today seem to be taken up with these problems.

This swing to practicality in theology has raised a few eyebrows on our side of the Atlantic, where the theologian has never been considered quite practical and where age and experience counts for all. We perhaps forget that the precise role the theologian is asked to fulfill in the pastoral mission of the Church does not rest on his personal pastoral experience at all. Rather he is asked to search out the experience of the Church, of which he now has an unrivalled knowledge, due to new historical methods and studies, and to formulate the great laws of her nature and activity. Sometimes he may falter in his task. Yet often he uncovers an authentic pattern of pastoral action which is valid for any age or culture. His emphasis on the liturgy in the pastoral mission of the Church is certainly an example of this. The strangeness we attach to his ideas may be due, not to his lack of practical experience, but to our total involvement in the temporal patterns of action of our own age.

The formation of the modern theologian, then, has been influenced by these two factors. He is influenced by modern historical methods which explain something of his complexity and richness. He is aware of the pastoral needs of the Church, which explain his incursions into pastoral fields. Both of these factors set him off from his theological predecessors, and they are conditioning his present contribution to the Church.

—VICTOR HOAGLAND, CP, STD

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## Sacred Scripture

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## Chronology of the Passion

Students of the Passion narratives in the Gospels have always been aware of an apparent contradiction between the Synoptists on the one hand and St. John on the other. In the Synoptists, Jesus ate the Passover meal with his Apostles on Thursday evening. In St. John, the leaders of the Jews refused to enter the Pretorium of Pilate on Friday morning lest they be defiled and so unable to eat the Passover, indicating that the time had not yet come for this.

Another difficulty in the Passion narratives is the time element. The Gospels indicate that only about fifteen hours elapsed between the arrest of Jesus and His death on the cross. Could all the events of His Passion have been crowded into such a short period of time?

Considerable light on both these difficulties is shed in the book, *La Date de la Cène*, by A. Jaubert. (Paris, Gabalda, 1957) Reactions to the author's thesis have been varied, some accepting, others rejecting it. Its particular merit in any case is that it gives detailed factual evidence that at the time of Jesus some Jewish groups followed a calendar different from others.

Basing her study in large measure, although not exclusively, on the apocryphal book of Jubilees, as well as on some of Qumran documents, the author shows that at the beginning of the first century A.D., there



were certainly two liturgical calendars among the Jews. According to one, the official calendar, known to us in later rabbinical Judaism, the feasts were determined by the days of the lunar month. In the other, or Jubilees-Qumran calendar, the feasts always fell on a fixed day of the week. Traces of this calendar are found in early Christianity, especially in the *Didascalia Apostolorum*, in St. Epiphanius, and in Victorin.

In the Jubilees-Qumran calendar there are 364 days in the year. The 364 days are divisible by 7, and are divided into 91-day quarters, also divisible by 7, and into 4 trimesters of months of 30 days each, with one day intercalated each trimester. In this arrangement, the feasts would fall on the same day of the week year after year. The Passover always fell on Wednesday.

We do not have space for a full explanation of this calendar nor of the value of the author's proofs that it was probably used by Jesus and His Apostles in the celebration of the Last Supper. We would refer those interested to the book itself and to two fairly detailed reviews—one by Père Benoit, OP, of the École Biblique (*Revue Biblique*, Oct. 1958, p. 590) and another by Msgr. Patrick W. Skehan of Catholic University (*The Catholic Biblical Quarterly*, April 1958, p. 192).

The subject is of great interest to Passionists, because if Christ and His Apostles followed this calendar, then we must accept a very different timing for the events of the Passion. Here is the reconstruction of the Passion proposed by the author.

## Tuesday of Holy Week

Preparation for the Passover.

Evening (the beginning of Wednesday at sundown),

The Last Supper.

Jesus arrested and led to Annas. Interrogation

before Annas. Denials of Peter.

Jesus is led to Caiphas.

## Wednesday

Meeting of the Sanhedrin.

Jesus appears before the Sanhedrin.

The witnesses.

Adjuration by the High Priest.

The impropria.

The night in prison (at Caiphas palace?)

#### Thursday

Reunion of the Sanhedrin and its verdict.

Jesus is led to Pilate.

Accusations to the Procurator.

Pilate questions Jesus.

Pilate sends Jesus to Herod who sends Him back to Pilate.

The High Priests persuade the people.

Night spent in the Roman prison.

#### Friday

High Priests reassemble at the Pretorium of Pilate.

Second session before Pilate.

Crowning with thorns.

Pilate's doubts and hesitations.

Condemnation and scourging.

Way of the Cross.

Crucifixion.

One of the distinct values of Jaubert's book is its clear proof that at the time of Christ there were two liturgical calendars in use. The apparent discrepancy between the Synoptists and St. John is probably based on this fact. The weakness of the author's thesis is that she can provide no direct evidence that Christ actually used the Jubilees-Qumran calendar. Some early Christians commemorated the Last Supper on Tuesday night but on this point the evidence is not very convincing, especially in view of the fact that St. Epiphanius was dependent on the *Didascalia* and cannot be accounted an independent witness.

The subject is complicated and interesting. More study is needed before definite conclusions can be reached on Mlle. Jaubert's work as well as on

proposals made by other recent authors regarding the order of events in the Passion. It would be gratifying to see Passionist contributions to the scientific study of the Passion along these lines.

—RALPH GORMAN, CP  
*École Biblique, Jerusalem*

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The following article consists of some observations on the background of the Communist slogan—religion is the opium of the people. The object is to show the climate of thought immediately before and during the lifetime of Karl Marx that furnished him with the pretext to trumpet his accusation that religion is the enemy of the poor.

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## Church History

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It is generally true that the Papacy and the Catholic hierarchy of Europe were supporters of the established order in the first half of the 19th century. And the established order meant a situation in which the nobility and the propertied classes jealously guarded their privileges and possessions, with the government run largely by and for themselves. That the Church should support the legitimacy of the established order is understandable, when one considers the persecutions, the secularizations of her property she suffered at the hands of the French Revolution and Napoleon. And so "the Catholic Poles were told that they must remain quietly obedient to their autocratic and foreign sovereign, the Tsar, although he was denying the necessary liberties of their faith. The Catholic Belgians were told to obey the Calvinist King of Holland, although he was doing the same. The Catholic Irish were told that they must not mind having their episcopal nominations vetoed by a Protestant King in London. The French liberal Catholics were silenced, and told to obey their Most Christian King, who in fact was an agnostic." (1) *A fortiori*, rulers who were Catholic knew they could depend on the Church's support.

Now, to Karl Marx and his followers religion was seen primarily in

the context of the economic situation of the day. When religion defended and called for obedience to a government run for a privileged minority, it was the ally of the oppression of the poor by the rich. Religion, the Marxists contended, was the opium of the people for the following three reasons: (a) it teaches the rich their rights, thereby strengthening the rich in their determination to exploit the poor; (b) it teaches the poor their duties to the ruling class, thereby aiding in their being exploited by the rich; (c) religion is, by its very nature, passive and destructive of any activity on man's part which would tend towards his economic betterment. (2)

But Marx's attitude toward religion was shaped by more than the open alliance between throne and altar. It was also shaped by the climate of thought in which he moved. For the upper classes, these capitalists whom Marx so often excoriated were, in their own fashion, as convinced as Marx that religion was the opium of the people, and Marx could not have been oblivious of that fact. He simply used an attitude toward religion current among the upper classes and employed it for his own purposes.

The Church's teaching on the nature of religious poverty and detachment had been subject to distortion and caricature, at least a hundred years before the time of Marx. The thinkers and writers of the 18th century Enlightenment seem to be the first who brought into prominence the idea that religion is the opium of the people—in substance, if not in so many words. Particularly in France the Church underwent a barrage of attacks from the "philosophes," whose ultimate aim was to free the elite from the bondage of authority. But this deliverance would extend to the enlightened alone. Voltaire wasted no sympathy on democratic aspirations, as is evidenced by words to Frederick the Great: "Your Majesty will do the human race an eternal service in extirpating this infamous superstition (i.e., Christianity), I do not say among the rabble, who are not worthy of being enlightened and who are apt for every yoke; I say among the well-bred, among those who wish to think." (3) Voltaire coined the famous saying about the necessity of religion: "If God didn't exist, He would have to be invented." But in his mind this assertion was valid for the masses alone. As he stated: "The populace is a ferocious beast that has to be held in leash by fear of the gibbet and of hell. . . . A society of a few wise epi-



cureans has subsisted and will continue to subsist. But a great society of brutish, ignorant, poor and self-seeking men, like ninety percent of the human race, cannot subsist without laws and without God." (4) In the minds of Voltaire and his kind, any wise government would keep the institution of religion firmly in hand as a necessary means of keeping "the rabble" in leash. In Diderot's famous *Plan for a University*, drawn up for Catherine the Great, humanity is divided into two classes: the privileged class to whom the pleasures of life—especially of the senses—were reserved, and the rest of humanity. These last were to be held in social conditions advantageous for the privileged class by means of religion and by the ministry of a clergy which would itself be kept in hand by a 'philosophic' state. (5)

The wide chasm between classes was attacked by the French Revolution under the banner of 'equality.' Whatever the ideas derived from the Revolution that were adopted by Napoleon he soon jettisoned that of 'equality,' reintroduced a hierarchical society, with himself at the pinnacle of the pyramid as Emperor. The usefulness of religion in such a situation was not overlooked. As Napoleon expressed himself on his views of religion: "I do not see in religion the mystery of the Incarnation, but the mystery of social order. It relegates to heaven an idea of equality which prevents the rich from being massacred by the poor." (6) The implementation of these views was the Concordat of 1801 between Napoleon and Pius VII. Napoleon meant to govern, and religion alone assured a society capable of being governed. "The godless man," commented Napoleon, "I have watched him at work since 1793. One does not govern such a man, one shoots him. I have had enough of his breed." (7) But Napoleon had to reckon with opposition from among his followers. To win them over to his point of view, he asked a group of them in conversation, the year before the agreement over the Concordat: "How can there be any order in the state without religion? Society cannot exist without inequalities of fortune and the inequality of fortune is not able to be maintained without religion." As a practical example of what he meant, he continued: "When a man dies of hunger alongside another who is glutting himself, it is impossible to explain to him this difference, if there is not present an authority who can say to the dying man: 'God has willed it so; it is neces-

sary that there be both poor and rich in the world, but afterwards in eternity the sharing shall be otherwise. . . .” (8)

Napoleon was vanquished. The Bourbons returned, to be ousted in 1830, and finally the Second Republic was proclaimed in 1848. But through it all, among the upper classes the idea prevailed that, religion was a prop for the privileged position of the upper classes. As Ozanam said in 1851: “. . . there is no Voltairean afflicted with an income of a few thousand pounds, who would not like to see everyone go to Mass provided, of course, that he not set foot there himself.” (9) From the opposite side of the picture, Joseph Ernest Renan declared: “Few people have the right of not believing in Christianity . . . The beast might hurl himself on the elite.” (10)

The claim of religion that through her “the poor have the gospel preached to them” (Mt. 11:5) had, in the eyes of Marx, a concealed and malicious partisan motive. And such a religion he rejected. Of course what he rejected was a caricature, not the real Church.

A caricature is not an unvarnished lie. If so, it could easily be exposed and refuted. A caricature is based on a truth, but blown up out of all proportion to its place in reality. In the caricature of religion by Marx and many of his opponents as well, the truth distorted is the ‘usefulness’ of religion. The existence of the Church was justified in the eyes of Voltaireans because it was useful for preserving their class privileges. Such a ‘usefulness’ stigmatized it in Marxist thought as one of the principal enemies of the classless society. Such a caricature of the ‘usefulness’ of Catholicism is perhaps not so widespread now as formerly. Apparently it has never been widespread in America.

But other caricatures of the Church along similar lines are still with us. Today the Church’s existence is justified only for other kinds of ‘usefulness.’ Her sacraments—particularly Penance—serve as useful handmaids toward mental health. Her hospitals, orphanages and charitable institutions are useful instruments of social welfare. And as Father Weigel writes: “Americans in general think religion is a good thing, and the main reason seems to be that it helps citizens to be better citizens . . . it is urging us to a good thing for a bad reason.” (11) Such caricatures may be expected as the Church, to the best of her ability, tries establishing in the minds

of men her true identity and nature, her God-given mission, despite the distorting emphasis on one or other aspect of her life, by friend or foe.

1. Hales, E. E. Y., *Revolution and Papacy*, Eyre & Spottiswoode, 1960, pp. 278-279.
2. McFadden, C. J., *The Philosophy of Communism*, Benziger, 1939, p. 125.
3. Cragg, G. R., *The Church and the Age of Reason*, Penguin, 1960, p. 241.
4. Pichon, C., *The Vatican and its Role in World Affairs*, Dutton, 1950, p. 115.
5. Pichon, *op. cit.*, p. 115.
6. Pichon, *op. cit.*, p. 116.
7. Bruun, G., *Europe and the French Imperium*, Harper, 1938, p. 229.
8. Walsh, H. H., *The Concordat of 1801*, Columbia U., 1933, p. 37.
9. Pichon, *op. cit.*, p. 114.
10. Pichon, *op. cit.*, p. 116.
11. Weigel, G., *Faith and Understanding in America*, Macmillan, 1959, pp. 47, 50.

—MYRON GOHMANN, CP, HEL

An unwarranted discrediting of the past, the setting up strawmen to be ingloriously laid low, has alienated some otherwise well-disposed missionaries from the cur-

rently proposed preaching reform. Some of the would-be reformers try to prove too much and do it intemperately. It is not mere obscurantism that keeps dedicated missionaries from docilely scrapping their sermons, when some theorist pontificates that "there is no longer place for preaching terrifying sermons which, under the guise of shock tactics, pile up details of horror and claim an advance knowledge of the judgments of God; sermons of vengeance that make furious attacks on an audience that is voluntarily present and obliged to remain mute; polemical sermons against the Church's enemies, which generally apply only to people that are not there; theological sermons that use notions and technical terms above the heads of the congregation; moralizing sermons which recount only duties to be performed and sins to be avoided, and keep returning with painful insistence to sexual problems; grandiloquent sermons made up of oratorical posturing, sentimental eloquence, romantic literature and military phrase-

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## Homiletics

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ology, and which belong altogether to a different age. In the world of today this unreal quality of sacred eloquence seems to be one of the chief dangers to preachers." (1)

Paul Hitz, CSsR, shows unusual sensitiveness to our justifiable pride in the missionary heritage when he disclaims, ". . . this is not a condemnation of our great predecessors. They had to work within the historic, cultural and sociological framework of their time. They proclaimed the Christian message in their own way, in their own world, which was a legitimate, and indeed necessary, thing to do. Other situations will require the stressing of other aspects of that same revealed mystery, as the Holy Ghost will guide us to see them. The best missionaries are, of necessity, men of their place and time, as we are of ours. The missionaries of the past few centuries lived in the Church of their time. It is up to us to live and preach in the Church of the twentieth century." (2)

People are better educated today. Education changes tastes. Our hearers are more critical and more discerning than were their parents and grandparents. The general public is more restless today. We are living in an exciting world. So much is happening so rapidly that mental concentration is almost impossible. People are moved more by moods and impressions than by logical argument. They don't think things through. Modern man is too sophisticated to be impressed with oratorical fireworks. He laughs when the medicine man emotes.

But teachers, psychiatrists, counsellors were never more in demand. People are avid for advice. They are hungering for truth ". . . no age before ours has shown itself as needful of, or even . . . as susceptible to the pastoral assistance of good and zealous priests." (3)

Apart from the assets and the liabilities—or, if you prefer, challenges—in the preaching situation, there remains the divine commission to *preach*. Christ gave the commission and St. Paul spelled it out: "I charge thee before God and Jesus Christ . . . preach the Word: be instant in season, out of season: reprove, entreat, rebuke in all patience and doctrine." (4)

We seem to be about to enter a golden age of the preaching apostolate. We have reason to expect a reawakening of popular interest in parish missions which will once again fill our churches to capacity. Scriptural and theological development, ecumenism and release from the confining



demands of counter-reformation should give new vibrancy to our preaching. "It is up to us to live and preach in the Church of the twentieth century." (*ut supra*)

We are faced with a problem—how to preach missions in 1964? The answer isn't easy. And no one man seems to have all the answers. The scholars have provided the theory. The missionaries must discover how to make the theory work. And this is what counts. "The men who act stand nearer to the mass of men than do the men who write, and it is at their hands that new thought gets its translation into . . . the language of deeds. . . . the men who write love proportion, the men who act must strike out practical lines of action." (5)

In response to a request for some thoughts on homiletics for *Verbum Crucis*, the following is diffidently offered. It is a digest of the teaching of reputable modern authorities and of conclusions reached by some experienced missionaries of the Province.

First, as to sermon form. Is any radical change indicated? All seem to agree that today's audience is impatient with the leisurely approach to the discussion of the theme. Brevity in the introduction is imperative. Beyond this, no change is possible. The sermon form is not an arbitrary creation of rhetoricians. Technicians did not draw up, *a priori*, a set of rules to which the preacher must conform. The sermon form is the product of a strictly scientific analysis of what has proved, in all recorded interchange of ideas through three thousand years, to be the essence of persuasive speech. Human nature does not change. The human soul, intellect and will, works in a pattern. And whether it be the child trying to get permission from a reluctant parent to postpone homework, the President seeking the approval of Congress for a Civil Rights bill, or the preacher who aims at persuading his hearers to begin the living that will be a fitting preparation for death, there is a fixed and unalterable form—disposing the hearer to listen to the message, discussing it to inform the mind, preparatory to moving the will, the procedure clinched by the appeal for action. We can't improve on this. We can't change it. It is human nature. "The form which has come down to us Passionists is a fine product of basic psychology. It corresponds to normal, human, mental and emotional processes." (6)

Secondly, sermon content: Without doubt, mission preaching will have a "new look" by reason of content. It will be more Christo-centric, more positive, more inspirational. Our mission preaching has three elements—instruction, preaching the sufferings of Christ, and moral sermons.

Of instruction, Pope John said: "The very best way to point up the sacred character of the pastoral ministry is through a brilliant, solid, fascinating catechesis." And he called "the teaching of sacred doctrine the first characteristic of the pastoral" commission. (7) The scripture scholars assure us that contrary to extravagant advance notices, catechetical instruction in the Decalogue is still very much in order. The motivation offered should be truly Christian, the point made that "keeping the commandments" is the minimum in loving God, but the Commandments must be kept. If men won't keep them as friends of God, they must as creatures.

Preaching of the Passion is in no way downgraded in the suggested preaching reform. But the Passion should be put in better context. The Liturgy offers a perfect formula for Passionist preaching of the Passion—kerygmatic and inspirational, yet devoutly dwelling on the details of His sufferings and death. "*Ego sum vestra redemptio. Manus meae, quae vos fecerunt, clavis confixae sunt; propter vos flagellis caesus sum; spinis coronatus sum; aquam petii pendens, et acetum porrexerunt; in escam meam fel dederunt, et in latis lanceam. Mortuus et sepultus resurrexi, vobiscum sum, et vivo in aeternum.*" (8)

The eternal truths must be preached. It would be presumptuous for an individual to attempt on his own a comprehensive formula for this part of the mission message. But, in broad outline, the program seems to call for urging a "holding fast" to the salvation Christ gives us rather than a "striving" for salvation.

Finally, as to the manner of our preaching. Most missionaries will wholeheartedly endorse the recommendation that we go before the people as heralds come with a flourish of trumpets to announce the "good news." The announcer of good news is enthusiastic. His face lights up, his eyes sparkle, there is a lilt to his voice. The teller of indifferent news speaks matter-of-factly, without emotional expression. There would be something incongruous in proclaiming that we are the children of God; that sin is still-born, atoned for before it was committed; that death no longer means

what it once did; that we have died in Christ and are risen with Him—with no more emotion or enthusiasm than we display in announcing that religious articles will be blessed after the instruction. The kerygma should be preached kerygmatically. It would seem that the first requisite for the herald of the “good news” is personal enthusiasm, an eagerness to share his gladness with others, that he be another Jeremias, who said of the Word of God: “It is in my heart like a burning fire, shut up in my bones. I was worn out holding it in.” (9)

1. *Nouvelle Revue Théologique*.
2. *To Preach the Gospel*, Paul Hitz, CSsR.
3. Paul VI—To Clergy of Rome.
4. II Timothy, iv, 2.
5. President Woodrow Wilson.
6. *We Preach Christ Crucified*, Fidelis Rice, CP.
7. Pope John XXIII, Lateran Address.
8. Feast of Five Wounds, Magnificat Antiphon.
9. Jeremias, vi, 11.

—THOMAS SULLIVAN, CP

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## Scripture Services

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## Liturgy

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The events of God's saving love are narrated for us in Revelation. The scriptures are not a collection of ancient anecdotes, edifying but sterile. They are the words of God forming the covenant with His people. God speaks to us through the scriptures. He teaches men and calls for a response to His voice. This dialogue with God is transforming. When God speaks, man is compelled to reply. If man is silent, it bespeaks contempt and eventually leads to his rejection. When man responds, the experience is vital and penetrating. “For the word of God is living and efficient and keener than a two-edged sword, and extending even to the division of soul and spirit, of joints also and marrow. . . .” (Heb. 4:12)

This “formation through dialogue” is the significance of the scripture

readings in the Fore-Mass. The reading of the scriptures in the Mass is modeled on the synagogue service in the time of Our Lord. This service consisted of two readings from the scriptures. The first, from the Law; the second, from the Prophets. After the readings one of the congregation gave an exposition of the texts. (cf. Lk. 4:16ff) A lengthy prayer of petition for the needs of the people ended the service. The development of the readings, the addition of the recitation of psalms and the singing of hymns after each reading, constitutes the development and history of the Mass of the Catechumens of the Roman Rite. An example of this development can be seen in a rather pure state in the restoration of the Good Friday Liturgy.

In the early Palestinian church, the Eucharistic celebration was separate from the prayer service which took place in the synagogue. The Eucharist was celebrated privately in the homes of the Christians. Very early the two services were joined—the scripture readings being the preparation for the Eucharistic celebration. On the eve of the greater feasts, as Sts. Ambrose, Augustine and Jerome witness, the faithful would gather to prepare for the Eucharistic celebration of the following day—usually celebrated in the early hours of the next day. These vigil services consisted of readings from scripture—psalms and hymns, as well as homilies. Since the night was long, the number of readings was extended beyond the usual number in the Fore-Mass. A relic of these longer scripture readings may be found in the Ember Day Masses.

Bible devotions, then, are not new. Rather, they are a return to a very ancient tradition. Their present popularity is due to the prominence of biblical theology, a desire for vernacular participation, and an interest in the scriptures on the part of the laity, and an increasing weariness with the repetitious formalism of many contemporary novena devotions, holy hours, etc. Such biblical devotions were approved in the decrees of the Roman Synod (1960, #559) and specifically encouraged in the "Constitution on the Liturgy" of Vatican II (#34, 4).

There are many uses for bible devotion in the Passionist Apostolate. They are especially useful during retreats to the clergy, religious, and laity. They make an excellent format for a holy hour. Parishes will find almost limitless possibilities during Advent, Lent, Ash Wednesday, blessing of



throats, parish society meetings, altar boy meetings and investitures. Already they have been used with enthusiastic response at Confraternity of the Passion meetings, vocation meetings and inquiry classes.

Since bible devotions are paraliturgical services, there are no specific "rubrics" for conducting them. At present there is no need to seek permission for these services, any more than for any other public devotion, though it is within the competence of the local Ordinary to regulate such devotions. These services are flexible and admit of variety. This enhances their usefulness. It is important that the devotion be conducted with a solemnity fitting those who handle the word of God. The readings should be well prepared, the homily a short exposition on the scripture text.

If the congregation is not familiar with the bible service it is well to explain it for a few minutes before the service starts. A particular theme should be chosen for the service and suitable texts selected. The congregation's responses should be appropriate and, if need be, mimeographed and handed out to the people.

The general order used in these devotions is as follows:

1. The Procession
  - (a) Solemn entrance with the scriptures
  - (b) Incensing of the scriptures
2. The Reading(s)—generally 3, centered around a particular theme
  - (a) Old Testament Reading
    - People's response (prayer, psalm, or hymn)
  - (b) From the Epistles or Apocalypse
    - People's Response
  - (c) From the Gospels
    - Homily by celebrant (the homily may follow each reading or be used after the 3rd
    - People's response and final prayer summing up the service by the celebrant.
3. Action—some "action" which translates the meaning of the message into symbolic expression: investiture, renewal of baptismal vows, renewal of marriage vows, Benediction, etc.

Material for biblical devotions abounds, though the priest will generally

find it more satisfactory to draw up his own program. Two very good collections that may be recommended are: *Reading the Word of God*, Lawrence Dannemiller, SS, Helicon Press (\$4.50) which contains 150 outlines of biblical services, and *Scripture Services* by John Gallen, SJ, Liturgical Press, (45¢) which has 15 biblical devotions arranged for congregational use. This latter is about the size of an issue of *The Catholic Digest* and would be practical to get for groups such as a confraternity, vocations, etc. Additional reading on bible services can be found in *Worship* (1961-62); "Bible Holy Hour," Jerome Stowell, CP, p. 35; "Christmas Bible Devotions," Lawrence Dannemiller, p. 38; "Bible Devotions, Principles and Sample," Joseph Connolly, p. 115; "Bible Devotions for Lent," J. Connolly, p. 182. December, 1963, issue of *The Bible Today* carries another article by Dannemiller, entitled: "Bible Devotions," p. 596.

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Notre Dame University)

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## Philosophicals

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For the young priest, keen and competent in theological studies, one fact soon becomes painfully evident—our world is secular. The architects of our age are not Scheeben, Rahner, and Tillich, but James, Freud, and Dewey. The trend toward the completely secular continues until, in some areas of social life, it has the force of law. Hence it is that the priest, anxious to understand the world in which he lives, concerned with engaging the academic currents of our time, will have increasing recourse to the history of modern philosophy. Here are five suggestions for such a priest—five books which will refresh his memory in the field of modern philosophy.

(1) I. M. Bochenski's *Contemporary European Philosophy*.<sup>1</sup> For the busy priest interested in tracing the main streams of modern European philosophy, there is no single volume more practical than the paperback edition of Bochenski's *Philosophie der Gegenwart*. Father Bochenski is a Polish Dominican who has been a member of the faculty of the University

of Fribourg, Switzerland, and has lectured extensively. In this general guide, the author apologizes for "painful amputations" necessary in schematizing, but the result is a clear, readable account of modern French, English, and German philosophy from the point of view of "a realist and spiritual metaphysic."

The real advantage of this work: Bochenski never loses the main trail in the thickets of philosophical technicality. In this regard, the forty-page introduction is alone worth the price of purchase. Here is a general summary, an aerial view of European philosophy at the opening of the twentieth century, a time of great philosophical energy, diffused in separate and specialized channels. In the body of the work, we are given outlines of modern philosophies of matter, of the idea, of life, of essence, of existence, and of being. There is an appendix on mathematical logic, the special competence of Bochenski. Unfortunately, the sixty pages of invaluable bibliography contain no work published after 1950.

(2) For coverage of the entire field, Thonnard's *History of Philosophy*<sup>2</sup> should be the vademecum, the small desk manual of the busy priest. This History contains 1000 pages of syntheses, from Thales to Maritain, plus 70 valuable pages of indices and doctrinal table. Yet this single volume is compact in size and expertly printed. The translation of Marziarz is faithful and smooth.

While the work of this Augustinian Father contains sections remarkable in themselves—for example—the classic sixty-page summation of St. Augustine's doctrine, the real value is ready reference. Suppose we are discussing William James and Pragmatism. We want to refresh the memory, establish connections, recall definitions. Thonnard's manual offers a sixty-five page summation of modern pragmatism. Within this compass, we now locate the American brand of James, which is outlined in ten pages. There is more than a page of bibliography and rich footnoting. The doctrinal table will refer us to pragmatic elements in earlier philosophers.

This volume completes Desclee's well known set of texts which has included the works of Diekamp, Tanquerey, and Cayre.

(3) Many of us are excessively modest, and therefore ignorant, of America's philosophical accomplishment. Leaving aside the question of

the intrinsic merit of America's "amateur" philosophizing, we may be sure that it gives matter for exciting and rewarding study. For the priest anxious to acquaint himself with the major elements in our thought-life, Professor Blau's *Men and Movements in American Philosophy*<sup>3</sup> has much to offer. Here is a systematic—almost a mechanical treatment—which subordinates the thinker to the thought. The book is divided into ten basic "schools" which together form the design of the American heritage. Each of the schools receives exactly the same forty-page allotment: 10 pages for definition and explanation of the "movement," then 10 pages for each of three American representatives. The advantage of this precision is the possibility of methodical reading, uncluttered by confusing cross-references.

Although Columbia's Professor Blau is himself a naturalist of sorts, his presentation is in no way seriously biased. It is expository, rather than critical. From the Puritan beginnings, through the Enlightenment of Jefferson and the Transcendentalism of Dewey and Cohen, the indigenous elements of American philosophy are clearly brought to focus.

(4) One of the central problems of American and, indeed, of all modern thought is the problem of God—God's nature, His existence, His relation to man. Since the secularizing of philosophy by René Descartes, the problem of the reintegrating of the divine into successive epistemological theories has been the challenge, and sometimes the despair, of modern thinkers. One excellent chronicle of these theories is *God in Modern Philosophy*,<sup>4</sup> by James Collins, of the University of St. Louis.

The purpose of this book is to determine and describe the kinds of philosophical approach to God in vogue from the Renaissance to our own day. "But what has been brought home to me quite vividly during the course of this investigation is the intimate penetration of the question of God to the very heart of the modern philosophical enterprise." Pascal, Mill, Kierkegaard, Newman and others are examined in the light of sober, objective, and solid scholarship, and their approach toward God is integrated into the heart of their metaphysical position. This is practical reading for the modern priest.

(5) James Collins, precise and technical, makes difficult reading. For a change of pace, for the lighter and more psychological side of things,



Neill's *Makers of the Modern Mind*<sup>5</sup> is a favorite. Professor Thomas Neill surveys eleven famous idea-men who have struck a sympathetic chord with our times. He does so in a popular, almost overdrawn series of sketches which will remain in the memory as the personalities of our acquaintances. Luther, Calvin, Descartes, Locke, Newton, Rousseau, Kant, Bentham, Darwin, Marx, and Freud are truly makers of the modern mind; Professor Neill is the maker of an unforgettable etching of each.

—RONAN CALLAHAN, CP, PhD

<sup>1</sup> *Contemporary European Philosophy* by I. M. Bochenski, translated from the German by Donal Nicholl and Karl Aschenbrenner. Paperback edition: University of California Press, 1961. \$1.75. 326 pp.

<sup>2</sup> *A Short History of Philosophy* by F. J. Thonnard, AA. Translated by E. A. Marziarz, CPPS. Desclee, \$6.50.

<sup>3</sup> *Men and Movements in American Philosophy* by Joseph P. Blau. Prentice-Hall, 400 pages, with index. \$4.50.

<sup>4</sup> *God in Modern Philosophy* by James Collins. Henry Regnery, 476 pp. \$6.50.

<sup>5</sup> *Makers of the Modern Mind* by Thomas P. Neill. Bruce Publishing Company.

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1. *The Salvation Meaning of Preaching*. Schneyer, J., "Die Heilsbedeutung der Predigt," ZKT 84 (1962), pp. 152-170.

Modern theology informs us that the priest, in preaching, undertakes in the name of the Church a salvation function. The invisible divine Word of God enters into a living, saving encounter with men through the mediation—or instrumentality—

of an intelligent, relevant proclamation of revelation. Revelation, itself, is centered in the mystery of Jesus Christ and is to be set forth in the context of life and history.

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## Mission Source Material

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2. *The Commandments*. Tremblay, P., "Towards a Biblical Catechesis of the Decalogue," *Lumen Vitae* 18 (1963) pp. 507-28.

Since the 4th century the Commandments have played an important part in the preaching of the Church. Earlier centuries, in moral instruction, followed the plan of the two paths: the path of life, the path of death. St. Augustine, in his moral teaching, gave a prominent place to the Commandments. His example was followed and passed down the ages without excluding the plan of the virtues set forth by St. Thomas. Yet the demands of modern moral teaching often make the Commandments seem too negative, too individualistic, too strict or too vague, too exacting. As a consequence, the meaning of the Decalogue is often misunderstood.

(1) The Decalogue is inseparable from Israel's Pasch. It is meant for a people who have experienced God's saving deliverance and entered into a living covenant with him. The Commandments, therefore, are meant for free men. As the Decalogue is inseparable from the first Exodus, the new Commandment which Christ gave has its foundation in His Pasch. The measure of its love refers to His Paschal death. "A new commandment I give to you, that you love one another; as I have loved you, so you are to love one another" (Jn. 13. 34).

(2) The Decalogue should be presented in the context of salvation. The Decalogue was meant as a spiritual deliverance from the various temptations by which true freedom is lost: idols, concupiscence, greed, lack of veracity and fidelity. Since our Lord gave His new Commandment in the context of His Passover to the Father, each and every commandment becomes an invitation to pass to a life of freedom and fulfillment, in a more personal encounter with God.

(3) The Decalogue should not be separated from the Covenant God made with Israel. If it is taken out of this context, without being placed within the wonderful initiative of God's love, hearers are bound to practice it with mere servile compliance and in a spirit of self-profit. If its connection with the Covenant is maintained, we cannot fail to stress that the only authentic answer from man to God is love, the Commandments being the concrete norms of steadfast fidelity.

(4) The Covenant is much more comprehensive than the Law. We must never give the impression that the ten Commandments summarize the

whole of morality. There could be more commandments, there could be fewer. Christ summarized everything in one word: *love*. In the context of the Covenant, the Decalogue ceases to be mere external law. It becomes the model, in its concrete demands, of man's answer to God's love.

Cf. also: Schöllgen, W., *Moral Problems Today* (1963), Herder.

3. *On the Last Things*. Schoonenberg, P., "A New Heaven and a New Earth," *Lumen Vitae* 18 (1963), pp. 413-428.

In the middle ages two points were defined on the last things: 1) the beatific vision or eternal damnation can be attained before the last judgment; 2) the existence of a purification, called Purgatory. In modern theology and preaching, interest is being renewed in the future life. Present thought emphasizes the following:

(1) Christian existence means a being in Christ, and of Christ being in us. This living union in and with Christ is the possession of eternal life. Associated with the present moment is the promise of the future. But the future, and the path leading to it, must always be integrated into present relations between God and man. These relations are personal on both sides and constitute our actual salvation.

(2) In the NT, the final end of God's kingdom is expressed in the language of Hebrew images. God and our Lord appear in a tremendous upheaval of the entire universe, even in what to the Jew was most stable: the sun, moon, and stars. Such language expresses the dawn of new relations between God and men. The basic emphasis, however, is on the personal: the eternal lordship of God over us, our eternal communion with Christ, men dwelling together in mutual love and friendship, God giving Himself to us eternally. The Father will give himself through the Son in the Holy Spirit.

(3) In the future promised kingdom we will no longer reason over God's being from His works. We shall see His very self. This living communion with God will be the most intimate possible for each one; it will be the name which none but the bearer knows. At the same time, there will be perfect communion among the elect because God will be all in all. It will be a perfect community in the Trinity, assuming all the elect within itself.

(4) Man will not only have his body and soul in the life to come; in a certain sense, his world will be there too, all glorified. During our earthly life, we make part of the world our own, not only making it useful but making it our home. In this way, the glorified world will be perfectly ours as well as God's who will live and reign in us.

Cf. also: Winklhofer, A., *The Coming of His Kingdom* (1963), Herder-Nelson.

—NEIL SHARKEY, CP, STD

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## Retreat

## Source

## Material

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### *General Works*

Bernard Häring, CSsR, *The Johannine Council: Witness to Unity*. New York: Herder & Herder, 1963. Pp. 155. \$3.50.

Chapter Four, "The Moral Message of the Church" contains valuable reminders for preachers of moral sermons that their efforts to effect an authentic reform of the Christian people in the prosaic and sometimes seamy dimensions of

real life must be *rooted* in the Christian mystery of charity.

*The Prison Meditations of Father Alfred Delp*. New York: Herder & Herder, 1963. Pp. 193. \$4.50.

If it were ever a desirable thing, the "simple Faith" of the proverbial Mrs. Murphy is a disappearing commodity. Our affluent society may mask the sickness at work in the heart of contemporary man, but it is incapable of eliminating it. Father Delp's meditations are an acute probing of the needs of men for a rebirth of humility, love, and openness to God. A useful adjunct to and stimulus of a preacher's own reflections.



John F. Cronin, *The Catholic as Citizen*. Baltimore: Helicon, 1963. \$3.95.

Many of men's moral problems are imbedded in the condition of our society. Father Cronin discusses the situation of the *individual* with regard to these social problems: giving the underlying Catholic teaching, the attitude we should assume, and suggesting actions that can easily be implemented. Useful for realistic moral applications.

Aloysius Mullins, OP. *A Guide to the Kingdom*. Westminster: Newman. Pp. 139. \$3.75.

Unpretentiously subtitled "A Simple Handbook on the Parables," this little, easy to read book can be a source of insight for preachers in any line.

### *Liturgy: The Church, Mass and the Sacraments*

Edward Schillebeeckx, OP, *Christ: The Sacrament of the Encounter with God*. New York: Sheed & Ward, 1963. Pp. 222. \$4.50.

The liturgical reforms of Vatican II must find their echo in the call to a vital Christianity that sounds in the retreat movement. The preacher's role here is to impress laity and clergy alike with a realization of the meaning of the Church-community and its sanctifying worship in the Sacraments. For this purpose Schillebeeckx' book is superb background material. Exciting, but not easy reading.

James King, SJ, *Liturgy and the Laity*. Westminster: Newman, 1963. \$3.50.

A popular treatment of the nature of the liturgy and of our place in it. Strives to create a yearning in each person to be more active in practicing and living daily his adoration of God as the Church wants him to. May be helpful in giving flesh to the doctrinal insights of Schillebeeckx' book.

### *Sacred Passion*

Barnabas M. Ahern, CP, *New Horizons*. Notre Dame: Fides, 1963. Pp. 218. \$3.95.

Collection of eleven articles, each stamped with that combination of scholarship and warmth that marks everything Father Barnabas

touches. Chapters 5 and 6 should be especially welcomed by those who have the mission of preaching the Good News of Salvation. How should we speak of the Christian's identity with Christ, his union with the sufferings of Christ? Father Barnabas puts us back on the solid ground of the meaning of the Pauline scriptures—though, of course, this is but the normative beginning of the Christian insight into the mystery of the Cross.

"La Sainte Croix" *La Maison-Dieu* No. 75, 1963.

If I may be pardoned the reference to this French periodical, I think that our retreat preachers will be interested to know that the Center of Pastoral Liturgy has issued a special number on the Cross—there are eleven articles in 159 pages. The editors remark: "We must not go to a new excess and see nothing but the Resurrection! . . . If the ancients represented the Cross as glorious, they did not forget that it was a Cross."

#### *Retreats for Religious*

Sister Marian Dolores, SNJM, *Creative Personality in Religious Life*. New York: Sheed & Ward, 1963. Pp. 179: \$3.50.

The bulk of the book is quite readable. The author, a clinical psychologist, analyzes common personality problems of convent life and suggests appropriate *remedies*. Perhaps retreat masters will find her observations a useful supplement to their own experience in counseling religious.

Abp. Paul Philippe, OP, *The Ends of Religious Life*. Athens, 1963. Pp. 89. (Available on request from: Fraternity of the Blessed Virgin Mary, 24 Eleftheriou Veniezelou, Amaroussion, Athens, Greece)

The laudable effort at "aggiornamento" in religious communities is producing a necessary ferment and some rather one-sided writing. This booklet of the Secretary of the Congregation of Religious (a translation of an article appearing in *Angelicum*, December 1962) focuses clearly on the essential principles of religious life in a way that can help bring peace to souls troubled by the changes, and guidance to those responsible for the renewal. Excerpts are printed in *Cross and Crown*, December 1963, pp. 466-470.

## College Groups

Richard Butler, OP, *God on the Secular Campus*. New York: Doubleday, 1963. Pp. 191. \$3.95.

"A first reader in the Newman Apostolate—(his book) is obligatory for all those who want to promote the work of the Catholic Church in the secular campus community." (America) Militant secular humanism is the principal religious problem of the secular campus, and it would be fitting for those giving retreats to Newman groups (and to the products of secular higher education) to make themselves aware of its dimensions and ramifications. Such is the special utility of this book to retreat preachers.

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## Quaestiones Disputatae

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### *Papal Succession*

Pope Paul VI could express a preference as to his successor in the papacy. As Vicar of Christ, could he also *appoint* that successor? Would the College of Cardinals be obliged to accept the appointee, *de jure*? If, *de facto*, the College refused to do so, would the succession of the appointee be legitimate?

Some theologians and canonists maintain that the Roman Pontiff *could not* appoint his successor. The basis of their argument is this: A person, by divine law, cannot be elected to the Papacy until the Roman See actually becomes vacant. Some authorities maintain the Roman Pontiff could, in a *case of necessity*, appoint his successor. The common good, in such a situation, would demand such a choice. Other authorities maintain that the Roman Pontiff *could, without any qualifications*, appoint his successor if he so desired. This last opinion seems to be the correct one. Why? The ruling power of the Roman Pontiff over the Church is supreme and universal. Further, the manner in which the successor to St. Peter is to be chosen has not been fixed by divine positive law. Factually, Pope Felix IV (526-30) appointed his successor, Pope Boniface II (530-2). The answers to the other questions follow.

## *Transfer of Personal Grace*

Apropos of our Rules and Constitutions (XXXVIII/330, 331), what is popularly understood when a person plans to offer Holy Communion for another? Why is it theologically impossible to do so? To what very limited extent, in what very limited sense, is this kind of suffrage feasible?

Some people seem to think that Holy Communion received for others has value for others through the immediate efficacy of the sacrament itself. Such a thought implies the idea of a possible sacramental substitution (Cf. 1 Cor. 15. 29).

(1) *The Eucharist as a Sacrament.* The reception of the Sacrament of the Eucharist has direct, immediate efficacy (*ex opere operato*), only for the person receiving the sacrament, much in the same manner as natural food gives life only to the person who eats it. The Eucharist as a sacrament, however, can be of indirect value to others, through the dispositions of the person receiving it (*ex opere operantis*). In this way it takes on the aspect of a pleading prayer and is a sign of unity. Further, some indulgences associated with the reception of the Sacrament of the Eucharist can, at times, be applied to the dead.

(2) *The Eucharist as a Sacrifice.* The Eucharist, unlike the other sacraments, has within it the nature not only of a *sacrament* but also of a *sacrifice*. It has the nature of a sacrament in so far as it is eaten. It has the nature of a sacrifice in so far as it is a gift which is being offered to God the Father, or has been offered to God the Father. As a sacrifice, the Eucharist can directly help others *ex opere operato*. As a sacrament, however, it has its immediate, direct efficacy only for those who receive it.

—NEIL SHARKEY, CP, STD

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"Nothing dies harder than a theological difference."—Ronald Knox





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"A great author is one who has something to say and  
knows how to say it." —Cardinal Newman

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"It is the least pardonable fault in an orator to fail  
in clearness of style." —Cardinal Newman

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*"... The word of the cross ... is ... to us ... the power of God."*  
(1 Cor.: 1:18)

# Verbum Crucis



# Verbum Crucis

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necessarily reflect the views of the editor.

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I want to take this opportunity to express my appreciation to the priests of both Eastern and Western Provinces for their splendid cooperation with our editor, Father Aloysius, CP, in constantly furthering the excellence of our joint publication—*Verbum Crucis*.

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## Guest Editorial

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It was understood from the beginning that, this publication was not to be a technical journal. It was not designed as an intercom between Lectors, or between Lectors and students, but rather as a handy channel of communication for professors at their desks and missionaries in the field.

More and more, we are pleased to see the magazine shaping up in this direction, aiding the busy priest to update his knowledge of current developments in the vast life of Holy Mother Church, while keeping the style of expression free from professional jargon. This surely requires hard work, not only for constant coverage of literature in many fields, but even more so in hammering out the ideas in clear-cut terminology couched in brief, readable sentences.

Moreover, by bringing to the attention of the missionary the more readable, recent literature in the field of homiletics and catechetics, in theology and scripture, in canon law and church history, in liturgy and sacred music and art, in philosophy, psychology and sociology, the Lectors are admirably assisting our communities to keep alive the spirit of study and to create a more vital atmosphere of wisdom, knowledge, and understanding.

To pursue a standard of excellence, and to prepare themselves more adeptly for conducting missions and special retreats, and for the ever-increasing Sister Formation Courses, the missionaries must keep well posted in new developments, and constantly rework their homilies, lectures, conferences, and sermons.

Our Mission Department is keenly aware of the significance of all this development, as is also our Advisory Commission on Missions and Retreats. The Province takes pleasure and pride in seeing so many of our brethren increasing their talents, as they prepare to address effectively the different types of audience, on a greater variety of ecclesiastical subjects.

The fruit of all this expenditure of time, talent, and energy will surely be better informed missionaries, more efficient handlers of the word of God, and more zealous confessors and preachers.

For this trend and for all this hard work that constantly goes into it, we are most grateful. Again, to all concerned—*Ad multos annos!*

—GERALD ROONEY, CP  
*Provincial*

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## Editorial

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Did you ever meet anybody who had ever met somebody who had ever been polled by a Gallup or other pollster?

Our poll of January, '64 was but a repetition of the wide-open invitation of January, '63. Upshot:

Brickbats = 0

Bashful Souls = 0

Bouquets)

Brave Souls)

We have ordered an adding machine.

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From the laity, even more so from religious and priests outside the Congregation, we have received requests to quote from *Verbum Crucis*, and to subscribe. Although we appreciate the implied compliment to V C, it has been deemed advisable to adhere to our original policy of private circulation only. Aside from any censorship complication, we have in mind the familial spirit of V C.

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In the history of the Church, our day will hallmark the updating of the Church in disciplinary as well as liturgical matters, and in the revised formulation of unchangeable doctrine.

There is much ado about conciliar influences—liberal vs. conservative. Both are middle of the road, compared to the ultra-conservative or the ultra-liberal. No matter how well-intentioned, any ultraism does more harm than good. In these days of religious ferment, *moderatio in omnibus* is a necessary watchword. Excesses call for indictment as cases of "a zeal of God, but not according to knowledge." (Rom.:X:2)

—AMcD

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# Passiology

## The Crux of Salvation History

DAVID BULMAN, CP

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### *The Resurrection*

The most glorious day in the year is the Sunday we mark the triumphant resurrection of the Lord. Easter always has been the peak of the liturgical year—all because of an empty tomb, an empty tomb that restored hope to men, an empty tomb that insured all mankind that it could rise to newness of life, could share in Christ's victory over death, and His glory in eternity.

Amidst all the ferment of renewal in the Church today, the thrilling glory of Easter is stressed, and the Risen Christ presented as perhaps they have not been since the days of the primitive apostolic catechesis. Emphasis on the "redemptive Resurrection" would seem almost to eclipse Calvary's eminence.

This trend is so evident in so many of the best Catholic minds of today. For example, after condemning modern scholastic theology for seeming to slight the doctrine of the resurrection and confining it to the realm of mere apologetics, Father Davis writes:

"A theology of Redemption that pays exclusive attention to Christ's death is necessarily unbalanced and impoverished. It is not that there is any opposition between Redemption by the death of Christ and a Redemption by His Resurrection. Nothing is taken away from the redemptive significance of Christ's death by insisting on the resurrection. On the contrary, it is the resurrection that gives meaning to His death, while His death gives meaning to His resurrection. But both are essential and indissociable."<sup>1</sup>

An exegete, Father Harrington, carries it further:

"Though the Fourth Gospel and St. Paul stress the paramount importance of the resurrection, yet, in the course of centuries, it was gradually relegated to a very secondary place in our theology. Now, quite recently, the restored Paschal liturgy has rectified this and the resurrection is once again seen to be central, theologically as well as liturgically."<sup>2</sup>

<sup>1</sup> Charles Davis, *Theology for Today* (New York: Sheed and Ward, 1962), p. 210.

<sup>2</sup> Wilfrid J. Harrington, *Explaining the Gospels* (New York: Paulist Press, 1963), p. 189.

The purpose of this paper is not to put the Passion and the Resurrection into some sort of ridiculous opposition. After all, they are not two separate mysteries between which we must choose the more important. The paschal mystery is comprised of both.

Yet, theologically speaking, the evaluation of the relative place of each in the mystery of salvation history is most important. To Passionists, who are deputed by the Church to rivet the minds of the faithful on the Cross as the dynamic sun around which their lives must orbit, the purpose of this paper is vital. Is the resurrection *essential* to salvation? Is Christ's death merely a *condition*? Is the resurrection *central*, *theologically* as well as liturgically? In the current enthusiasm for the restored truth of the salvific worth of the resurrection, there does seem to be the danger that the centrality of the Cross be lost sight of.<sup>3</sup>

It was Prat<sup>4</sup> who seems, back in the early twenties, to have given impetus to the soteriological aspects of the resurrection. But it was Durrwell<sup>5</sup> who, perhaps more than any other, established a remarkably strong theological foundation for the doctrine. It was eagerly greeted by exegetes and positive (biblical) theologians and, of course, the liturgists.

It is time to raise a danger signal. Could it be that *the mistake of making the resurrection little more than a sequel to the Passion is now becoming a mistake in reverse—the making of the Passion little more than a preamble to the resurrection?*

### *The Place of the Cross*

For twenty centuries the Church has brooded over the mystery of Christ, under the Spirit of love and insight. Not without reason does she put a cross, not an empty tomb, upon her altars—a figure of the Crucified and not a winding sheet.

<sup>3</sup> In stressing the Resurrection, it is constantly maintained that with the Passion one mystery is constituted. They pertain to each other as the concave and convex sides of one mirror. Yet the Passion itself receives scant attention. E.g., Hitz recommends that the modern mission center on the Biblical and liturgical theme of Easter. P. Hitz, CSSR *To Preach the Gospel* (New York: Sheed and Ward, 1963), p. 192.

<sup>4</sup> Fernand Prat, SJ, *The Theology of St. Paul*, trans. John L. Stoddard, (London: Burns, Oates and Washbourne, 1934) II, p. 208 sq.

<sup>5</sup> F. X. Durrwell, CSSR, *The Resurrection*, trans. Rosemary Sheed (New York: Sheed and Ward, 1960).



In the restored Good Friday liturgy, the Church proclaims: "We adore you, O Christ, and we bless you, because by your holy Cross you have redeemed the world." And again, "Saviour of the world, save us, You who by your Cross and Blood redeemed us." And: "Almighty and merciful God, You have restored us by the blessed Passion and death of Christ, your Son. Preserve in us the work of your mercy. . . ."

In the beginning, the apostolic *kerygma* did its best to skim over the scandal of the Cross. The memory of it brought only heartbreak and the recollection of those three days when hope died. The Risen Christ, the memory of a Sunday morning when He came to them glorified—there was the basis of their faith and reborn hope.

When Christ had ascended to His Father and then had sent His Spirit on Pentecost, suddenly it burst upon the consciousness of the Apostles that, this Christ whom they had known so familiarly was actually Yahweh Himself. This realization made them atremble with zeal to tell the good news to the whole world. Christ had risen glorious and would come again! Resurrection and parousia!

### *Kerygma and Passion*

This original *kerygma* had little appeal among the Jews. They simply had no teaching that the Messiah was to be raised from the dead. More difficult was it to make the Passion and death the theme.

And then the stumbling block became the focal base for belief in Jesus. Calling to mind His prophecies, how time and again He had said He must suffer if He were to enter into glory, suddenly the mystery of the Cross became pivotal. Gradual understanding of the prophecies of the Suffering Servant became the key to understanding that the power of the Cross is "the power of God." (1 Cor.: 1:18)

Paul's experience was the same. He had preached the Resurrection and the Second Coming. Initial success gave way to bewildered failure in Athens. The Athenians told him politely they would hear him another day. But that other day never came. On the way to Corinth, reflection under the Holy Spirit brought home to him that God uses the weak things of this earth to confound the strong, to manifest His power; that through the weakness of Christ's suffering humanity, God performed the Paschal miracle, that through the Cross Christ entered upon His glory.<sup>6</sup> From

<sup>6</sup> Cf. Barnabas M. Ahern, CP, *New Horizons* (Notre Dame, Ind.: Fides Pub-

then on, Paul became the proclaimer, the trumpeter of the Crucified. And Christ's words were realized, "And I, if I be lifted up from the earth, will draw all things to Myself." (Jn. 12:32)

Ever more deeply did Paul's heart fasten to the Cross of Christ, the most compelling proof of divine love. He claimed to know nothing but Christ Crucified (1 Cor. 2:2). With Christ he was nailed to the Cross (Gal. 2:20), and gloried in nothing but the Cross (Gal. 6:14). He preached a Crucified Christ (1 Cor. 1:23, 24, 17), because the message that the Cross proclaims is the power of God and the wisdom of God. "In the Son of God, in His blood, we find the redemption that sets us free from our sins." (Col. 1:13, 14)

### *The Paschal Mystery*

Vatican II refers to the Paschal Mystery—Our Lord's Passion, Resurrection, and Ascension. Liturgically, there is no difficulty. Theologically, it must not be forgotten that the following truths have been defined as *de fide*:

1. By His Passion, Christ merited for men all gifts whether of grace or glory.<sup>7</sup>
2. By His Passion, Christ made satisfaction to God the Father for the offense against Him and made recompense for the sin of the whole human race.<sup>8</sup>
3. By His Passion, Christ wrought our Redemption.<sup>9</sup>
4. Christ as man is priest who offered Himself on the altar of the Cross in a real sacrifice.<sup>10</sup>

In the order of efficient causality, every action of Christ's humanity possesses instrumental efficacy.<sup>11</sup> Salvation may be looked at in its integral totality, *or* in its principal act. The totality includes the incarnation, the

lishers, 1963), pp. 94 sq.; Joseph Bonsirven, SJ, *Theology of the New Testament*, trans. S. F. L. Tye (Westminster, Md.: The Newman Press, 1963), pp. 164 sq.

<sup>7</sup> Denzinger (1963 edition), 1513, 1525, 1527, 1582.

<sup>8</sup> *Ibid.*, nn. 1527, 1689–1691, 2038.

<sup>9</sup> *Ibid.*, nn. 125, 126, 1571, 1880.

<sup>10</sup> *Ibid.*, nn. 261, 1739–1741, 1743.

<sup>11</sup> For the growth of St. Thomas' thought on this, cf. Joseph M. O'Leary, CP, *The Development of the Doctrine of St. Thomas on the Passion and Death of Our Lord* (Chicago: J. S. Paluch Co., 1952), pp. 115 sq.

life, the passion, the death, the resurrection, the ascension, and the session of Christ.<sup>12</sup>

The principal act in all this salvation mystery is Christ's act of dying, doing it out of ineffable love and obedience to God. This was His Pass-over, His *transitus*, His exodus. It was this that satisfied for sin, purchased through the shedding of blood (1 Pet. 1:18) our Redemption, merited His own resurrection and session as the firstborn of many brethren. "He became obedient unto death, even the death of the Cross; *for which cause*, God also exalted Him." (Phil. 2:8) And so we see "Jesus, crowned with glory and honor *because* of His having suffered death." (Heb. 2:9) The Resurrection is an integral, not an essential fact of salvation. It completes the work of Redemption. Least of all is the Passion a mere condition.

There is one moment of Our Lord's life that has become a perpetual now—the moment of His dying, the moment of supreme sacrifice, the moment renewed in the Mass every day from the rising of the sun to the going down.

### *Passion Preaching*

To the redeemed in an unredeemed world, nothing gives more vital strength than thinking on Him who made them carry a cross every day. And so ". . . we suffer with Him that we may be glorified with Him." (Rom. 8:17) All roads to glory lead over the hill of Calvary. But it is the Lord's Passion-love that leads the way.

How often did this thought cut to the heart of Paul! "He loved me and delivered Himself for me!" (Gal. 2:20) The resurrection shows the rewards of love. But the Cross—there is the monument of Love Incarnate! It proves the unbelievable love of God for us. And this we preach. *Cor ad cor loquitur*. The response in the human heart can only be love, love unto suffering, sacrifice, death—and then resurrection and glory.

In stressing the resurrection, an enormous good is achieved. The Holy Spirit is awakening in the children of God a realization anew of the eschatological meaning of the Cross—that we are experiencing what has been consummated in our Head, that through His passion and resurrection we too shall follow from the Cross through death to union in glory with Him.

In the meantime, in the perfect Sacrament of the Passion, Christ has

<sup>12</sup> *Summa Theologica* III, q. 53, a. 1.

chosen to make the moment of His dying present to us enmeshed in this unique moment of Salvation-history, 1964. The Passion goes on in the members, and Christ has deigned to make His sacrifice of long ago contemporaneous.

Preaching this wonder is not confined to sentimental, even sterile exhortation to imitate Christ's spirit in the historical Passion. It is not calling to mind episodes in it as merely exemplary causes, motives for endurance. It is to awaken the thrilling realization that the Passion is now, that we are "always bearing about in our body the dying of Jesus." (2 Cor. 4:10) The Cross is our salvation, now. Union with the Risen Christ is our goal. The Cross is still, today, right now, the power of God, working our crucifixion, unto glory. This is our only hope, until He comes. This we must preach.

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## Moral Theology

### The Case vs. Contraception

BERTIN FARRELL, CP, STD

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"Is it too much to ask that Catholics be willing to recognize that their traditional arguments on this subject (artificial birth control) are *at best unsatisfactory*. . . ?" (Italics mine.) This question was asked by Mrs. Rosemary Ruether, a Catholic mother of three, in an article written for *Jubilee* (Dec. '63). During the past year similar questions about artificial birth control have appeared in such disparate periodicals as: *Jubilee*, *Ramparts*, *Cross Currents*, *Herders Correspondence*, and *Ephemerides Theologicae Lovanienses*. They have one thing in common—all were written by Catholics—some, by mothers and fathers of families; some, by MDs, PhDs, and STDs teaching in Catholic colleges and universities; and even some by members of the Catholic Hierarchy. All are likewise causing considerable confusion in the minds of the non-emerging layman. So much so that the editors of *Jubilee* can ask for comment on the question: "Is the Church's teaching about birth control clear to you?" The following observations are an attempt to indicate why it might not be and to show how it can be.



The question proposed by the editors of *Jubilee* is ambiguous. There is no lack of clarity about *what* the Church is teaching: namely, that all forms of artificial birth control are intrinsically and gravely immoral. (*Casti Connubii*) But there may be some lack of understanding as to *why* it is wrong. And the reason for this is very simple. Just as the Church may define a dogmatic truth as revealed without showing its exact source in revelation (the Assumption of the BVM), so too she may teach a moral truth without giving detailed arguments that convincingly demonstrate it to be so (contraception is against the natural law). The basis for recent papal condemnations of contraception is the natural-law principle that *the inherent procreative purpose (or design) of the conjugal act must always be respected*. Failure to see the force of this argument in nowise entitles anyone to reject what the Church is clearly teaching. The *an sit* and the *quomodo sit* remain two distinct questions.

It is precisely the *quomodo sit* which strikes so many as a "hard saying." This is because it is not a self-evident principle but a remote conclusion of the natural law arrived at by a complicated process of reasoning. Saint Thomas would call it a secondary principle of the natural law. Even intelligent people living in a cultivated moral atmosphere can be invincibly ignorant of such precepts. Error on these remote conclusions is due to the same sources as error in general. Since even educated people can be mistaken in other fields, such as science, history and politics, they can likewise be mistaken in moral matters when the argumentation becomes difficult and contrary conclusions seem equally plausible.

*De potentia* all men could come to a certain knowledge of the moral truths deducible from the natural law. *De facto* they do not. Truth is no easier to attain in the practical order than in the speculative order. Many obstacles stand between existential man and the attainment of truth. According to Pope Pius XII, (*Humani Generis*), they are: (a) the fact that the truths themselves are beyond the scope of the senses; (b) their application calls for severe self-control; (c) man's evil inclinations tend to interfere with his right judgment. Besides these St. Thomas would include: (a) the lack of leisure for serious study; (b) lack of interest; (c) lack of mental equipment. All of these add up to the moral necessity of revelation for an adequate knowledge of moral truths contained in the natural law. And in this context, nothing is more reasonable for a Catholic than to take the words of Christ at their face value: "He who hears you hears me."

However, as often as one prefers to ask not merely *what* but *why*, then he should be prepared to discuss his question on the level of scientific theology. And in this field there is no reason why an ethical argument should be any easier to follow than a metaphysical one. Arguments based on the natural law are fundamentally metaphysical, and are no easier to follow than the arguments for the existence of God on which they ultimately depend. It is no service to truth, theology, or the Church, to speak of the natural law as "nothing other than an abstraction" (Archbishop Bekkers of Holland), and appeal from it to some vague form of existential phenomenology. It is one thing to say that thomistic moral theology is abstract, and quite another thing to say that it is unrealistic. In these days of engagement, confrontation, commitment, response and salvation-history, it should not be forgotten that, scientific theology is realistic in the same manner in which any genuine metaphysic is realistic.

By way of conclusion it might be of some interest to indicate what answer moral theology has for questions laymen are asking about birth control. Is the Church's teaching on artificial birth prevention infallible? It is at least definable. If not infallible is it changeable? The *a priori* possibility of change must be admitted. Will it ever change? A change seems to be a highly unlikely eventuality. Are "pills" as immoral as other contraceptive means? Yes. The use of drugs, pills, or medicines which "by preventing ovulation make fecundation impossible," are gravely immoral. Does this mean that there is nothing left to be said about the use of pills? No. Theologians are still discussing certain of their uses to determine whether they are really contraceptive. Is there any source where up-to-date information on all these questions may be obtained? Yes. See Ford and Kelly, *Contemporary Moral Theology*, volume one, chapter one; and volume two, chapters 12 to 19. For a simple popular discussion, see "You, Marriage & the Pill," Connery, SJ, *The Sign*, Oct. '60.

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"Harmony seldom makes a headline."

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"A teacher affects eternity: he can never tell where his influence stops."  
—*Denver Post* (8-11-63)

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# Sacred Scripture

## Theological Content of the Gospels

ROGER MERCURIO, CP, STL, SSL

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For a long time, biblical studies have concentrated chiefly on the historical interpretation of the Gospels. Scholars were interested solely in the chronology of the Gospels, the authenticity of the sayings of Jesus, the accuracy of the events. This strictly historical interest was not without its fruits, for many excellent lives of Our Lord resulted from it. Those of Lagrange, Lebreton, Prat, Ricciotti continue to hold their own among the best.

The past ten years have witnessed a new point of departure by scholars. Instead of concentrating on the historical, they now stress the doctrinal purposes of the evangelists. Critics no longer hold the thesis that Mark is a pure "historian" without theological intent. On the contrary, they now see Mark just as much a "theologian" as John.

While avoiding the extremes of certain radical critics, Catholic scholars insist that all four Gospels possess a marked doctrinal or theological dimension. There are several positive and forceful reasons to persuade us that this recent view is correct.

From the very beginning, Christians began to ponder over the significance of Jesus' life and message. Personal reflection under the guidance of the Pentecostal Spirit led them to discern the inner meaning of His message and to express this meaning in an ever deepening theological manner. They were above all else interested in the purposes of Christ's death. St. Luke in the Acts gives us several doctrinal interpretations of Christ's sufferings, while St. Paul's epistles develop a profound understanding of the redemptive death of Jesus in our behalf.

We must conclude that the very atmosphere and mentality of the first century were profoundly theological. The first Christians wanted to do more than preserve every detail of the Lord's life and sufferings. They keenly wanted to know the purpose of His life, the reason for His Passion, the theology of His death.

Now it is precisely in such a milieu that the evangelists lived and thought. They were men of their times. Mark accompanied Barnabas and

Paul upon missionary journeys and knew St. Peter in Rome. St. Luke in his turn was a companion of St. Paul and visited Jerusalem. Both had ample opportunity of knowing the current theological appreciations of the life and death of the Lord.

Surely, then, we have the right to conclude that the evangelists wrote of Christ as he was understood by the first Christians, that they wrote with a doctrinal or theological insight.

Secondly, we have passed beyond the stage of maintaining that the sacred writers were mere compilers or recorders of past events. They were not content simply to write down the actions and sayings of Jesus. Their narratives were not "tape-recordings" of the past, which we need simply splice together to get the full picture of Jesus!

The evangelists lived, as we have said, in a period of theological reflection. They were acquainted with the greatest Christian thinkers of their age. They themselves were intelligent men who had personally reflected upon the mystery of Christ. Certainly when they wrote they intended to do more than blindly record the past. They wanted to express in their narratives their own personal reflections upon Christ.

Moreover, we know there are divergencies among the Gospels. These differences in regard to choice of matter, arrangement of narratives, omissions or additions in details, are purposeful and meaningful. For it was through the selection and arrangement of material that, the evangelists expressed their individual reflections upon Christ. It is in this way that they highlighted their personal presentations of the Christian mystery.

And it is in this doctrinal contribution of each evangelist that we today contact the very inspiration of the Holy Spirit. This gift of inspiration so moved the writer that he chose and selected his material in complete accord with the divine intentions and purposes. In discovering the aim of each writer, we are basically clarifying the very aim of the Holy Spirit Himself!

Recent gospel interpreters are deeply concerned to detect the theological purposes of the evangelists. They are not neglecting the historical, but their emphasis is more and more upon the theology of the sacred writers. They would rather discuss the ecclesiastical understanding of the Magi visit than the astronomical problems of the star. They are more interested in St. Luke's theology of the Messianic fulfillment in the infancy narrative, than with the precise chronology of events. They are more concerned with



uncovering the evangelical significance of Christ than in attempting at this time a life of Jesus.

If we fail to understand or appreciate the value of this recent trend in gospel interpretation we may, indeed, find problems, difficulties, and unanswered questions in certain new writings. Once we understand what the scholars are attempting, we will acquire new and profound spiritual riches in today's theological interpretations of the Gospels.

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## Canon Law

### Revision of the Code

PAUL M. BOYLE, CP, STL, JCL

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When Pope John announced his intention of convoking a council, he also expressed a desire to see the Code of Canon Law revised. It might, perhaps, be interesting to discuss a few of the suggestions being made concerning changes in the Code.

Legalists are interested in having technical and specialized nuances of meaning clarified. Terminology should be standard throughout the Code. Thus, one canon defines a legitimate marriage as a valid marriage between two pagans. Yet another canon requires that bishop be born of a legitimate marriage. A section defining various terms would be helpful. For example: who is a monk (cn. 491)? to say something is sufficient for validity, does that imply it is necessary (cn. 105)?

Many have written about the privileges of religious. Some ask whether the age of privileged groups has not passed. Among other reasons advanced, one seems humorous and true. If religious had not enjoyed broad privileges regarding the divine office, their moralists and canonists would have explained the law on excusing causes more correctly. Others propose that each institute draw up a list of its privileges and submit them to the Holy See for recognition. All privileges not on this recognized list would be abrogated. Something similar seems to have been the purpose of our present canon 4, although this has not been the common interpretation.

All commentators explain the technical meaning of questing. They point

out that only questing is forbidden without permission. But many Bishops have suggested broadening the power of the local Ordinary to give him control over all forms of financial appeals.

Another financial matter which has come under heavy attack from many quarters is the practice of Mass stipends and stole fees. Some bishops have already abolished the practice in their dioceses.

Each of the Sacraments has called forth numerous suggestions. Writers are urging that priests be encouraged to carry the holy oils with them on trips. A very frequent plea is for universal or at least national confessional jurisdiction for any priest approved by his own local Ordinary. Each bishop would have the right to take the faculties of his diocese from any individual priest.

A recommendation which many priests would second is that Sisters be obliged to go to confession at least once a month, unless reasonably prevented. The present legislation on confessors for Sisters seems to cause universal headaches, if the canonical comments are any criterion.

Not many would deny that our present practice of confession has begotten a severe sin mentality. It is hard for legislation to change a mentality. But perhaps some of the proposals limiting children's confessions would help allay the sin mentality. Current investigations suggest that much of what we considered divine law may be merely ecclesiastical. Perhaps the Constitution on the Liturgy suggests this when it states: "The rite and formulas for the sacrament of penance are to be revised. . . ." (no. 72).

We have all seen some of the proposed revisions concerning matrimonial legislation. Lively discussion abounds on the prudence of deleting the requirement of a priest for the validity of a marriage. Grandmother was not bound by any such law. Dropping the promises in a mixed marriage has caused heated controversy in rectories in this country. Most of the European periodicals seem to take it for granted that this will be dropped. Many see no divine obligation to provide for the Catholic education of the children. But then some are more adept at discovering obligations than others.

Besides elimination of the minor (second cousins, spiritual relationships, etc. cn. 1042 #2) and unusual impediments (e.g., abduction and detention) to matrimony, suggestions abound for Regional Matrimonial Courts as well as a National Rota. Some countries, as Italy and Canada, already have regional courts. Spain has its own Rota.

Despite the historical studies on the early concepts of servile work, the

law still causes confusion. Many favor a recommendation for a relaxed and prayerful observance of Sunday. Hours of entertainment can be more detrimental to the purpose of Sunday than hours of work. However, many favor a prohibition against working for a salary on Sunday.

Church fast, and to a lesser degree the Friday abstinence, are already things of the past for most of the Latin rite. While most of our American bishops have not used their faculties in this matter, it seems likely that the new Code will not contain these laws. In fact some consider the Constitution on the Liturgy (no. 110) as already revoking the law on fasting.

Hopefully, the legislation on indulgences will be simplified. Many urge that privileges concerning blessings and indulgences be made common to all priests. Theologians hope that popular practice and preachings be brought into conformity with doctrinal truths. Surely the function of law should be to help promote solid and true devotions. Decorum might suggest that the tax on rescripts granting indulgences be eliminated.

Secular newspapers and Catholic periodicals have speculated on possible modifications in the law concerning forbidden reading and censorship of books. The Cardinal Secretary of the Holy Office gave a talk on the need for updating this area of Church law.

For years canonists have claimed that the entire section of book four dealing with beatifications and canonizations could be deleted from a universal code.

The fifth book, delicts and penalties, has come in for much comment. All seem agreed that it needs a drastic reworking. At present you almost have to be a canonist to incur one of the automatic penalties. Only a rare canonist would know how to handle the case when you did incur the penalty. While the book provides matter for erudite speculation, it contributes little to the pastoral practice of the Church. Among the recommendations: omit interdicts; eliminate multiple divisions of suspensions and excommunications; delete all *ipso facto* penalties; give a few simple rules on when and how an Ordinary may inflict a penalty. One author has reduced the entire book to ten or twelve canons.

The title treating of the laity has long been acknowledged as inadequate. This section will surely be enlarged and enriched, pointing up the truth that the laity are the Church and the clergy are the servants of the laity. How fully and forcefully this truth will be expressed may be gauged by future enactments of the Council.

Unfortunately, I have not seen too much speculation on modernization of seminaries. Episcopal suggestions have urged establishment on or near university campuses. Present indications are that the individual diocesan seminary is a thing of the past. Regional seminaries will take their place. Probably the proliferation of religious seminaries will be curtailed. Strong statements have been made by Council Fathers on the failure of the seminary to equip a man to meet the modern mind and deal meaningfully with modern problems. Isolation of the seminarians from the world and its people may be discouraged even more than recent documents have done.

The real difference between solemn and simple vows is being discussed. Current legislation on religious poverty may be changed. Some suggest that solemn vow people retain ownership, but the money be placed in a trust fund and treated as a dowry. Others advocate that simple vow religious be allowed to give their property away after a certain number of years in religion.

Tentative and vague formulae have been proposed, allowing the Holy See to take funds from one diocese or religious institute and divert them to another place or purpose. Most seem to feel that an equitable and prudent law along these lines could not be formulated. Perhaps a tithe or a tax for mission purposes might be legislated.

Pius XII has stressed the unicity of the priestly and religious vocation in the states of perfection. The modern youth does not intend to vow himself to the religious life with priesthood as something incidental or added. Present trends indicate that this psychological fact will be recognized in law. A youth who refuses or is refused priesthood may be declared *ipso facto* dismissed from his religious vows.

These are just a few of the many suggestions which have been made. No claim is implied that all of these will be written into law. But they do represent some of the thinking going on within the Church.

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"The error of youth is to believe that intelligence is a substitute for experience, while the error of age is to believe that experience is a substitute for intelligence."

—*Reader's Digest*, March '64



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# Homiletics

## The Homily

TIMOTHY FITZGERALD, CP, STD

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"By means of the homily, the mysteries of the faith and the guiding principles of the Christian life are expounded, during the course of the liturgical year, from the sacred text; the homily, therefore, is to be highly esteemed as part of the liturgy itself; moreover, at these Masses which are celebrated with the assistance of the people on Sundays and holydays of obligation, it should not be omitted except for a serious reason." (*Constitution on the Sacred Liturgy*, #52; cf. also #35, 2)

The Second Vatican Council's insistence on a return to a homily which is fully integrated in the Mass is one of the happy results of the scriptural and liturgical renewals. The word "homily" has been so devaluated in recent centuries, however, that there is some difficulty in defining exactly what is meant by it. Everyone does seem to agree that the homily is *not* a launching pad for the preacher's favorite thesis, or for moralization that is completely divorced from the Mass texts. The Constitution on the Sacred Liturgy says quite clearly that "the mysteries of the faith and the guiding principles of the Christian life are expounded . . . *from the sacred text*." The homily is regarded by the Council as uniquely united to *this* celebration, a bond between the liturgy of the Word and the liturgy of the Eucharist. Its aim, then, is to engage the faithful personally in the Eucharistic mystery. Thus, commentators see the homily not as mere information which could be gathered from a missal or a liturgical commentary, nor as simply a proclamation of the Gospel, though both these elements may be present. Rather the homily is the spiritual word of a father who knows the needs, miseries, temptations and joys of his children, and having meditated on the Word himself, fixes goals and spiritual objectives for them. It is the nourishment a pastor gives to his flock. [For a fuller discussion of these ideas, cf. J. Kraus and T. Duffy, "Liturgical Preaching," *Worship* 37 (1963) 424-428; R. Lechner, "Liturgical Preaching," *Worship* 37 (1963) 639-650; J. Connors, "The Science of the Sunday Sermon," *Chicago Studies* 2 (1963) 108-118]

There are two limitations to this kind of preaching: (1) the preacher, coming upon the same texts year after year, has a tendency to repeat him-

self; and (2) the need for adequate instruction, stressed by Councils, Popes and the Code of Canon Law, can easily be neglected. However, the homily and catechesis are not mutually exclusive. Increasingly, a number of European authors are showing how the two can be effectively combined. These men keep the style, spirit and biblical content of the homily with its orientation towards the Eucharistic sacrifice being celebrated; yet, they also present the essential elements of a true catechesis. Their concern ultimately is pastoral—i.e., they adapt the sermon to the needs of the present congregation.

For example, A -M Roguet has attempted to link up the Sacraments (*La Vie Sacramentelle*, Paris: Les Editions du Cerf, 1962), the Creed (*Notre Foi*, 1963) and the Mass (*Notre Sacrifice*, 1963) with the liturgical year. He has an excellent treatment on the combination of the homily and the instruction in his introduction to *Notre Foi*, pp. 14-23. He observes that at first he was reluctant to combine the two, feeling that a series of instructions would lead to an artificiality common to many of the diocesan sermon plans, which have little or no regard for the liturgical season or text. But upon experimentation, he discovered that in projecting a yearly theme like the Creed into the liturgical year he came to see the familiar texts under a new light. There emerged a clarity, a resonance in the formula that he had not noticed before. The system is flexible, and while a certain artificiality remains, Roguet feels that its benefits outweigh the limitations. Preachers who must explain doctrine from biblical and liturgical sources are forced to break away from scholastic modes of thought and expression and to simplify the message for the people. At the same time the faithful are enriched by new insights into the mysteries of Faith, united to the Eucharistic celebration of a particular day.

E. Fournier (*Prédication Pastorale et Renouveau Liturgique*, I, *Le Credo*, Brussels: Lumen Vitae, 1963; II, *Les Sacrements*, 1964; III, *Les Commandements*—in preparation) develops the same ideas as Roguet. His method is at once liturgical (point of departure is always the Missal), doctrinal (either a doctrine contained in the Mass or an underlying theme for the entire year), biblical and pastoral (the art of bringing to pass and of preserving the meeting of Christ and his people). It is interesting to note that these four parallel the four principles enumerated by Father Connors as forming the base for the Sunday sermon: the principles of adequate instruction, liturgical unity, life situation and the kerygma (art. in *Chicago Studies* cited above).

This resurgence of interest in solid preaching is of vital importance to Passionists. As professional preachers, we have often been reminded of the necessity of being especially prepared for Sunday sermons. With the Council taking the lead, we now have a splendid opportunity of opening to the faithful the treasures of the Passion and Glory of Christ contained in the Missal. The homily seen as an essential part of the Eucharistic celebration, becomes a very precious type of Passion preaching. In the full spirit of our fourth vow we give to the People of God the fruit of our personal meditation on the Word, drawing them on to unite themselves completely to the Divine Victim of Calvary. And as the people become more accustomed to this kind of preaching, we can see the broad vistas opened for us in our preaching on missions and retreats.

Needless to say, the homily thus conceived is not something that can be dashed off at a minute's notice. However, the wealth of material being made available in scripture, liturgy and catechetics makes the work easier and likewise personally profitable. Added to this is the Passionist's true desire to accomplish his mission in the Church. "For the love of God is very ingenious and is proved not so much by words as by the deeds and example of the lover." (*Rules and Constitutions*, #127)

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## Philosophy

### Thomism Today

MELVIN GLUTZ, CP, PHD

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Our age is one of intellectual ferment and crisis. New discoveries, new ideas, new ways of thinking are proliferating so rapidly that, the mind of man is hard put to assimilate and evaluate the new knowledge, as well as to integrate it with the wisdom inherited through our tradition. One product of the contemporary intellectual turmoil is the increasing prevalence of an anti-Thomist attitude.<sup>1</sup>

<sup>1</sup> Cf. G. McLean, OMI, (ed.), *Teaching Thomism Today*, CUA Press, 1963, pp. 41, 60 n.4; R. Harvanek, "The Crisis in Neo-Scholastic Philosophy," *Thought*, 38 (1963) 529-546, a balanced and enlightening article; A Lee, "Thomism at the Council," *The Thomist*, 27 (1963) 451-492.

It is quite difficult to assess the factors behind this attitude. It is found in some undergraduate circles, where it could hardly coexist with a thorough appreciation of Thomism. It is exhibited by certain scholars who, unfortunately, betray a defective grasp of fundamental concepts of St. Thomas' philosophy. There are even some modern Catholics who seem to be enjoying the comfortable negativism of the sceptic who, in the words of David Hume, "remains always on the offensive, and has himself no fixed station or abiding city, which he is ever, on any occasion, obliged to defend."

However, there is the serious situation that, great men whose competence is not to be impugned, disagree on even major issues of philosophy. There is need of trying to understand this fact, and certain recent investigators, who call themselves metaphilosophers, are giving attention to it.<sup>2</sup> In this spirit we must consider the current reaction against the philosophy, and consequently the theology, that have for so long had the encouragement of the Church.

The argument that Thomism is "outmoded in form and rationalistic in its method of thought," "quite in accord with medieval mentality" and that it "hardly offers a method of philosophizing suited to the needs of our modern culture" has been disposed of in *Humani Generis* (n.29-34). We might add, however, that the proper method of Thomist philosophy is widely misunderstood and misrepresented in many manual presentations of philosophy. There is too much emphasis on the *a priori* and inadequate emphasis on the factual basis of philosophical doctrines. This has given the appearance of excessive intellectualism. Likewise, contemporary Thomists—and even St. Thomas himself—do not give sufficient analysis of internal experience, such as modern phenomenology has so richly done; but this calls for mere supplementation, not abandonment of Thomism.

The Latin language has, rightly or wrongly, made its contribution to the disfavor of our philosophy; but true scholarship requires knowledge of several languages, so blame cannot be put entirely on Latin as such. Nor on its unfamiliar terminology, for the most influential contemporary thinker, Martin Heidegger, employs a very different and difficult terminology. Odium is often directed toward the manuals and the thesis method. I believe that the general order of the thesis method is sound, namely, clear definition of the question, review of the literature, demonstrations, dis-

<sup>2</sup> Cf. G. Grisez, "Toward a Metaphilosophy," *Proceedings of the American Catholic Philosophical Association*, 1963, 47-70.



cussion. The fault in its use must be laid to a too great conciseness, which petrifies the matter being considered and gives an appearance of dogmatism. St. Thomas himself noted the dangers of too great brevity.<sup>3</sup> Perhaps, the use of Latin in the manuals, as well as the overcrowding of the philosophical and theological curricula in seminaries, account in large part for the dehydrated nature of the manuals.

Thomism has been criticized for being a static philosophy of essences, rather than a dynamic philosophy of process and change. This criticism is only partly valid. It is true, nevertheless, that Thomism must establish continuity with science, especially psychology, in order to take full cognizance of the on-going dynamism of reality. This is one of those areas where there is need for further development, not for rejection.

Many young Catholic intellectuals complain that their philosophical training makes communication with their non-Catholic philosophical friends impossible. They do not speak the same language, nor do they find acceptance by their peers. We must remedy this by giving broader training in contemporary thought. Unfortunately, this causes the problem that time must be taken away from the courses in Thomism in order to teach other brands of philosophy, while the courses in Thomism are already too superficial and inadequate, so that too many Catholics have never had a full appreciation of the system. Moreover, we must not accept the principle that other philosophies are the measure of philosophical truth and that, in order to be relevant, Thomism must somehow be in conformity with them.<sup>4</sup>

In every case, other philosophies must be judged critically and accepted in proportion to the elements of truth in them. It is widely admitted that philosophy is in a chaotic state and consequently it is likely to be sup-

<sup>3</sup> St. Thomas Aquinas, *The Trinity and the Unicity of the Intellect*, tr. Sister Rose Emmanuella Brennan, SHN, Herder, 1946, p. 18.

<sup>4</sup> "Some people are so anxious to be modern and 'up to date,' even in philosophy and theology, that they would replace, without hesitation, every traditional value with the fashions and preferences of the day. There is here, evidently, a big danger; rejuvenation of Catholic thought cannot be achieved by a 'revolution'; it must be accomplished by a progressive 'evolution,' without losing contact with tradition. Consequently, Thomists of today must have as their first aim a profound understanding of traditional doctrines, especially those of St. Thomas, and a thorough knowledge of St. Thomas' sources and historical background." (F. Van Steenberghe, "Thomism in a Changing World," *New Scholasticism*, 26 (1957) 41.

planted by religion, science, or literature. Suppose that one would possess truth. Should he abandon it for the sake of communication and acceptance? To what extent is truth relevant to the modern philosophical world? Not many outside the camp of Thomists would admit that it is a possible objective, at least not in the sense of a conformity of thought to extramental reality.

The greatest challenge to Thomism is Existentialism.<sup>5</sup> There are some good elements in this philosophy, but in the overall perspective there is a basic difference in methodology and even a different conception of what philosophy is. Particularly dangerous is its irrationalism, represented by the distrust of abstract thought and the rejection of any moral absolutes. Existentialism denies that there is a valid rational proof for the existence of God. The ability to give such a proof should be the first requisite for acceptance and use of a philosophy by a Catholic. Other such requirements that seem essential are: the ability of the mind to know objective reality and to attain truth, the spirituality of the intellect, freedom of choice, the principle of causality, substance, natural law, and a system of moral absolutes. To my knowledge, there is no philosophy on the contemporary scene other than Thomism than can measure up to these requirements.

One of the sources of the present difficulties of Thomism arises because of misunderstanding by some Thomist theologians regarding the Scripture movement, and vice versa. There is no doubt that St. Thomas and the other scholastics read Greek philosophical concepts into the Scriptures. There has been a certain intransigence on the part of some theologians to make the mental accommodation that the new Scriptural knowledge requires. It must be remembered that the Scriptures do not teach philosophy, just as they do not teach science or history in our modern sense. So we must interpret the Scriptures according to the Hebrew mind, in order to get the authentic message of God. But there will always be philosophical presuppositions influencing the reasoning of each Scripture scholar. It is desirable that these be rendered explicit. Likewise, concepts of a philosophical nature will be necessary for complete understanding of many things in Holy Scripture, as is evident from the history of dogmas.

<sup>5</sup> The best introduction to Existentialism is Wm. Barrett, *Irrational Man*, Doubleday Anchor Book, A 321, 1962. A Thomist critique can be found in: H. Klocker, SJ, *Thomism and Modern Thought*, Appleton-Century-Crofts, 1962; A Dondeyne, *Contemporary European Thought and Christian Faith*, Duquesne Philosophical Series, 1958, Chap. 5, "The Relevance of Thomism."

Some Scripture scholars are too ready to throw out Thomist philosophy. One of them has written, "Catholic exegetes . . . have not found in their philosophical training principles upon which they can erect a theory of interpretation of the Bible."<sup>6</sup> Would they find such principles in Kantianism, Positivism, Hegelianism, or Existentialism? Thomism gives the scripture scholar a philosophy of realism, one that can justify certitude about objective reality and that can prove the existence of God. After remarking that Father Danielou "notes the sympathy between biblical expression and Existentialism," a Catholic author asks, "But would biblical theologians explicitly list themselves as Existentialist in philosophy?"<sup>7</sup> Not likely, if they faced the full philosophical implications of Existentialism.

We must beware of absolute positions, both at the extreme left and at the extreme right. Let us follow the admonition of St. Paul, "Test all things; hold fast that which is good" (I Thess. 5:21), and try to attain the ideal proposed by Pope Leo XIII, "*Vetera novis augere.*" A purified and rejuvenated Thomism, in vital contact with modern thought, will be a noble and powerful instrument for bringing intellectual stability into a troubled world, and for searching deeply into the mysteries of revelation in the exciting renewed venture of "*fides quaerens intellectum.*"

<sup>6</sup> J. L. McKenzie, SJ., *Catholic Biblical Quarterly*, 22 (1960) 314.

<sup>7</sup> M. Novak, "The Philosophy Implicit in Biblical Studies," *Catholic Biblical Quarterly*, 22 (1960) 306-314.

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## Mission Source Material

NEIL SHARKEY, CP, STD

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### Articles:

1. *Missions*. H. Masterson, "The Evening Mass Mission," *The Priest* (Jan. 1964) pp. 55-9.

This article was written by Father Masterson, Director of the Paulist Canadian Missions. His contention is this: The traditional mission of early Masses and morning instructions is dead and has been dead for some years. We must face up to the fact that people retire later and rise later. As a consequence of this conclusion, he now follows a new formula. 1st, he

has eliminated the entire morning mission procedure and gives an evening mission Mass. 2nd, he begins services at 8:15 PM. This hour was chosen because of home conditions and the three-hour fast required for Holy Communion. 3rd, the time between 8:15 and 9 PM is divided into two sections, with the main sermon given from 8:37 PM to 9 PM. 4th, Mass begins promptly at 9 PM. The entire service takes one hour and 15 minutes. Those who come early may take advantage of confessions, one half-hour before services. Others go during and after Mass. As a result, Communions far outnumber those of former morning Masses.

2. *Faith. The Way* (Jan. 1964). This issue of *The Way* contains a group of essays on Faith.

Throughout the articles there is one clear line of thought. Faith in the divinity of Jesus Christ does two things: 1st, it makes us present to His past; to believe in Him means to assimilate the gospel, to be convinced that it is addressed to us today, even though we come 2000 years afterwards; 2nd, faith enables us to meet our Lord here and now; through his divine indwelling, through his Eucharistic presence, through the Sacrifice of the Mass.

3. *Preaching on Hell?* A. M. Roguet, "Hollenpredigt?" *Theologie der gegenwart*, 4 (1963), pp. 214-17.

This article first appeared under the Pseudonym "Apostolus" in *La Vie Spirituelle* 108 (1963), pp. 49-54.

Some say that preachers no longer speak on the great truths which gave solidity to the faith of Catholics in the past. They maintain that priests, today, speak only on two vague themes: The Mystical Body and the Paschal Mystery. This brings one to a modern problem: Should one preach a sermon on Hell? In the 17th century, popular speakers took Hell as a favorite topic, describing its physical torments. Bourdaloue, however, suspected some lack of perspective.

The proper theme for a sermon can be any truth of revelation, yet certain qualifications should be made. Essentially, the Christian preacher is one who proclaims the glad tidings of eternal salvation offered to mankind, in and through the mystery of Jesus Christ. Further, when one preaches on a theme of revelation he should not present the truth in a subjective or



distorted manner. Hell, as a place and state of eternal punishment, is a truth of revelation. Factually, however, the exact nature of Hell is a mystery. How, then, can one present the whole truth when all he knows is that Hell is a place of punishment and eternal separation from God? When one preaches directly on Hell, he tends to exaggerate and merits the judgment of Talleyrand: "Excess destroys meaning!" When one pictures Hell in a sermon, he is not telling the exact truth; rather, he creates his own Hell. This is a disservice to the infinite goodness and justice of God. The gospels and the liturgy speak of Hell as a fearful possibility that must be avoided at all costs. Yet what the gospels and the liturgy do directly is to proclaim the good news of eternal salvation. The author concedes that one may, if he chooses, preach on Hell; but he is under the obligation to be faithful to truth.

#### *Books:*

1. K. Rahner, *The Christian Commitment* (Sheed and Ward) 1963.

In this book Rahner considers these subjects: The Present Situation of Christians; Apostleship; Ordering Creation towards Redemption; The Significance of the Individual Person; Mary, the Model of Christian Commitment; the Sacrifice of the Mass; the Eucharist. The last essay on Mass and Television must be qualified because of the recent Constitution on the Liturgy.

There is one basic theme running through all these essays. Religion is what unites us to the true and living God. The Christian, because he accepts God and divine revelation, has never been a person having one idea, one method, one absolute way. Often we find people speaking in vast and splendid terms about one thing, as though it were the one and only thing that mattered; then on some other occasion praising some other thing, as though the whole of life and salvation depended upon that. Every Christian must live his life within the framework of revelation and God's commandments. Yet it is never possible to deduce from Christian principles of belief and morality one single pattern of the world, of a society, of an individual life, as it ought to be. The many possibilities rest on free, creative, personal, prudent decision. Further, one must realize, God speaks to each of us by historical events, human situations, the signs of the time, life itself, as well as by revelation.

2. K. Rahner, *Theological Investigations*, Vol 2 (London: Darton, Longman & Todd) 1963.

The first volume of Karl Rahner's theological investigations dealt with God, Christ, Mary, and Grace. This second volume has for its theme: Man in the Church.

What is the true Church? "According to the teaching of the Church and the usage adopted by her (and binding also on us), the 'Church' means the Roman Catholic Church, which knows itself to be founded by Christ, even as an external, visibly organized society with the Bishop of Rome at its head, and which as such declares itself to be basically necessary for salvation." This true Church, however, has both a visible and invisible structure; and these dimensions enable us to understand the position of those who are not full members of the Church but truly related to it by sanctifying grace. "The justified person who belongs to the Church without being a member of it, belongs invisibly to the visible Church by grace and has a visible relation to the Church even when this relation is not constituted by Baptism."

With reference to the resurrection of the body, there are erroneous opinions circulating today associated with the thought of Teilhard de Chardin and Roger Mehl. These opinions maintain that man does not have a spiritual, substantial soul; that the life principle in man is brought forth from the energy of matter. Thus the resurrection of man, either at the moment of death, or on the last day, is a totally new creation. Yet, as Rahner observes, "Whoever lets man perish, ground to pieces in the cruel mill of Nature, does not know what spirit and person are, and does not know how much more real, in spite of all their apparent weakness, the spirit and the person are than all the matter and energy of physics."

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In VC, Vol. II, No. 1, pp. 28-31, *Retreat Source Material*, we failed to enter a by-line, giving credit to Father Cronan Regan. Homer nodded. Homeric apologies to CR II.

—AMcD

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"Eloquence is the painting of thought."

—Pascal

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# Retreat Source Material

CRONAN REGAN, CP, STD

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## *Seminary Retreats*

B. Frison, CMF, *Selection and Incorporation of Candidates for the Religious Life* (Milwaukee, 1962) pp. 136-161.

N. Halligan, OP, *The Administration of the Sacraments* (Alba House, New York, 1963) pp. 376-381.

On occasion, problems concerning the suitability of a candidate for profession or ordination from the point of view of chastity will be thrust upon the shoulders of a retreat master in the sacramental forum. His prudent judgment and advice must be based not merely on his own invaluable experience and the opinions of reputable moralists, but also on the directive norms that have been given by the Sacred Congregation of Seminaries, and by the Sacred Congregation of Religious. Some of these are as recent as 1961. They are quite explicit and somewhat more demanding than earlier moralists were. Documents do not eliminate the need of Christian prudence in the confessor's judgment, but they do provide it with objective norms that must be respected. These two recent works are written in the light of these directives. A study of the indicated pages would be very useful for informing the confessor's judgment.

## *Marriage*

M. Novak, "Marriage: the Lay Voice" *Commonweal* 2/14/64. "Husband and Wife Report" *America* 11/23/63.

R. A. McCormick, SJ, "Conjugal Love and Conjugal Morality" *America* 2/11/64.

There are pockets of deep unrest in some Catholic circles concerning the traditional Catholic teaching on conjugal morality. M. Novak displays some impatience with a too-clerical approach to marital love and society. The highly personal "report" evidences a deeply Christian yearning for realistic help and guidance. Articles in *Jubilee* in recent months show the influence of ideas like those of Doctor Rock. An article in *Cross Currents* (Winter, 1963) questions the soundness of the bases of the official Catholic position on birth control. In view of all this, McCormick's

article is particularly relevant. He considers marriage as the loving commitment of the spouses one to another, and sketches the way in which the exigencies of this commitment lead to the same natural-law conclusions as does the more usual approach that considers marriage as an institution for procreation. Retreat preachers may find this approach more in tune with the needs of contemporary audiences.

### *Young People*

K. Rahner, SJ, "The Sacrifice of the Mass and an Ascesis for Youth" *The Christian Commitment* (Sheed & Ward, New York, 1963) pp. 136-170.

Father Rahner writes from the premise that Christian mystery is so rich that, there is no single "right" or "dogmatic" way to approach it in one's own religious life, or in one's preaching and pastoral guidance. The real inner devotion of the people is the goal we seek in educating them to the Mass and the sacraments—and for this we must work with our audience as it really is and by means of those things that vitally interest it. Especially from page 155 on, he analyzes youth's psychology and religious aspirations in a way that should be useful to anyone working with young people.

A Consultant Psychiatrist, "The Sexual Instinct in Man" *The Clergy Review* 48 (Nov. 1963) pp. 675-690.

This anonymous article highlights in a very common-sense way the harmful consequences of allowing the sexual instinct to remain bound to erotic fantasy. Its emphasis is on sexual maturity rather than on morality. But it should be useful to any preacher getting material ready for talks on chastity or marriage.

### *Priests' Retreats*

C. Davis, "The Theology of Preaching" in *Preaching* ed. by R. Drury (Sheed & Ward, New York, 1963) pp. 1-26.

Davis sets the ministry of preaching in the context of the biblical theology of the Word and shows how it belongs irreplaceably to the very structure of the Church. It is an exercise of the power of Order by which a man is made witness and minister of Christ. He opts for the view that sermons are a cause (not a mere occasion) of the special grace of faith. And finally, he writes very clearly and convincingly of the need to



structure the message we preach, along the lines of an unfolding history of the events by which God has wrought salvation, howsoever much it is adapted to the capability of our own people. The article could provide matter for a conference in a priests' retreat—but its principal value will be to help the preacher to understand better his own role.

### *The Cursillo*

W. Jacobs, "The Cursillo—What Is It and Does It Work?" *Ave Maria* 2/22/64, pp. 5-9 & 31.

J. McLaughlin, SJ, "I Made a Cursillo" *America* 1/18/64, pp. 94-101.

As an aspect of apostolate that runs somewhat parallel to the retreat movement, the Cursillo is of real interest to Passionists. The two popularly written articles remove some of the mystery from the "Little Course in Christianity" and indicate its potential and limitations.

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## *Quaestiones Disputatae*

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### Communion for Others

RONALD MURRAY, CP, STD

The fact that the remarks on receiving Holy Communion for another were published under the title of "*Quaestiones Disputatae*" suggests that, other opinions on this subject would be welcome. I would disagree with the author when he asks: "Why is it theologically impossible to do so?", for he starts out with an assumption which he fails to prove.

Our Holy Rule, written under divine inspiration and approved by the Church, commands the Clerics and Brothers to offer Holy Communion in suffrage for our deceased religious (nn. 330, 331); it would hardly do so, if such an act were theologically impossible. Indeed, to demonstrate her staunch approval of such legislation, the Church grants a plenary indulgence to our religious who receive Holy Communion in suffrage, applicable to the soul for whom It is received. (Coll. Facult., 152, n. 15) The Church is not accustomed to grant a plenary indulgence for an act which is theologically impossible.

Any child who has studied his catechism knows that, in receiving Communion for another, there is no sacramental substitution. Such a child,

for example, receiving Holy Communion for his parents who have neglected their Easter duty, does not need to be told that his Communion does not fulfill their duty, or restore them to sanctifying grace. But the same child instinctively knows that, his reception of this Sacrament for his negligent parents, can merit the grace they need to realize their negligence, and prompt them to fulfill their duty, personally.

When St. Thomas, in 3a, q. 79, a. 7 answers this question, he certainly does not intend to repudiate the entire treatment of merit, as contained in 1a 2ae, q. 114 and elsewhere in his writings. If every morally good act is worthy of a reward, provided the necessary conditions be present, and if the merit of a good act is determined by the dignity of the act and the dispositions of the one performing it, who will attempt to determine the extraordinary merit which accrues to a fervent soul, in the worthy reception of the Eucharist?

The fact that we merit for ourselves in receiving Holy Communion, is only a preamble to the fact that we can also merit for others. The first way in which we communicate our merits to another is by virtue of the union which exists among the faithful, in that root principle of all meritorious works, charity. All who are mutually united by charity gain something from the good works of one another. Even the elect in Heaven rejoice because of the happiness of their fellow-elect. Here on earth, when a member of the Mystical Body of Christ increases in charity by the reception of Holy Communion, or by any other good work, all the members of the Mystical Body become dearer to God. For God loves us as part of the Body of Christ, and all are loved the more when any one of the members becomes more worthy of love. Thus, it is a poor simile to say: "the Eucharist has direct, immediate efficacy only for the person receiving the sacrament, much in the same manner as natural food gives life only to the person who eats it." It would be much closer to the truth to say that, as natural food nourishes not only the pregnant wife who receives it, but also the child hidden in her womb, so too, the fervent reception of this Eucharistic food nourishes not only the recipient, but all those who are united in charity. What a motive for personal holiness, and an ever increasing fervor in the reception of Holy Communion, and every good act we perform!

Secondly, there may be a communication of merit by virtue of the intention which one makes in doing this or that good act, that it may

profit a particular member, or a definite group of the Mystical Body. By such an intention, the good work becomes, thanks to the gift of the author, the property of the one for whom it was offered, and helps the latter pay his debts to the Justice of God, by satisfaction. Thus, a fervent communion offered for one who has just been restored to the life of grace after years of sin, not only benefits the one who receives the Sacrament, but could completely wipe out the debt which the sinner owes the Justice of God. In both these cases, it is not merely "an aspect of pleading prayer," but as St. Thomas insists: "non solum per viam orationis, sed etiam per viam meriti." (Suppl. 3a q. 71 a. 1)

To conclude: it is not only theologically possible to receive Holy Communion for others, but at times, it is commanded. The fervent reception of this Sacrament both by the priest at Mass and the faithful who communicate, can be a powerful means of increasing the sanctity of the entire Church. It is an excellent means of offering satisfaction for sin, whether personal, or for some other member of the Mystical Body, living or in Purgatory. And if we go a step further and include congruous merit, "per viam orationis," then the persons and intentions for which Holy Communion can be offered are practically limitless, embracing sinners, heretics, infidels, and every human need.

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## Riposte

NEIL SKARKEY, CP, STD

This question was raised, independently of me, in the July '63 issue of *Verbum Crucis*, p. 32. My answer (*VC* Jan. '64, p. 32) was this: The reception of the Sacrament of the Eucharist has a direct, immediate efficacy (*ex opere operato*) only for the person receiving the Sacrament; it can be of indirect value to others through the dispositions of the person receiving it (*ex opere operantis*). As a sacrifice, the Eucharist can directly help others *ex opere operato*. I answered in these terms, and not in terms of merit, in light of the article of St. Thomas (*Summa* III, q. 79. a. 7), and the accompanying note in the Marietti edition of the *Summa*: "As a Sacrament, the Eucharist benefits only those who receive it, *ex opere operato*. It can, however, benefit both the living and the dead *ex opere operantis*: 1st, because it is an excellent work of religion; 2nd, because through the reception of the Eucharist charity is increased, prayers are more fervent and efficacious." Further: "Whether we can 'offer up' a Holy

Communion for anyone, as the expression is, can perhaps be answered best by pointing out that the expression shows the relationship of Communion to Sacrifice. If such is our mind when we use it, the expression is handy if not quite accurate." (Philip L. Hanley OP, *The Life of the Mystical Body* (1961), p. 243)

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#### DEBATABLES

##### *Why not?*

The objective solidarity so characteristic of the Mystical Body of Christ is the reason for the Church's esprit de corps. In that spirit, early during the Canon of the Mass, we intercede by name in behalf of the Vicar of Christ, and of the Shepherd of the Diocese.

Why not, likewise, in behalf of the *Ordinarius Personarum*? As a Congregation, as a Province we have, also, our own familial esprit de corps. Among us as exempt religious, the exhortation of Saint Paul applies to our General, and to our Provincials. "Remember your prelates . . . for they watch as being to render an account of your souls." (Heb.: XIII: 7, 17)

Considered in perspective, as outlined above, such an additional *Memento* cannot be frowned upon as an irrelevant accretion. As for time—one second would suffice. Were this *Memento* to be inserted vocally, immediately after the mention of the *Ordinarius Loci*, it might be objected to as a rubrical interpolation. A rescript from SRC would eliminate that technical objection. But the *Memento* could be made mentally—*uno ictu mentis*. To say the least, this filial remembrance could head the list under the "Commemoration for the Living."

##### *Nomenclature*

Vatican II did a favor to all concerned, in changing the name of the last sacrament from "Extreme Unction" to "The Anointing of the Sick."

Another psychological master stroke on the part of the Council would be to designate the Eucharist as a sacrifice, by a name which would "speak for itself," such as "The Holy Sacrifice," or "The Eucharistic Sacrifice." Such names are brimful of connotation and redolent of sacred history. The word "Mass" is, *of itself*, meaningless. It is in no way remindful of what it refers to.

—XYZ





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"If two men agree on everything, you may be sure that one of them is doing all the thinking."

—LBJ

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"Philosophers astonish ordinary men. Christians astonish philosophers."

—Pascal

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*"... The word of the cross ... is ... to us ... the power of God."*  
(1 Cor.: 1:18)

# Verbum Crucis



# Verbum Crucis

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# Editorial

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To

THE MOST REVEREND THEODORE FOLEY, CP, STD

Twenty-first Superior General

of the

CONGREGATION OF THE PASSION

Twentieth Successor

to

SAINT PAUL OF THE CROSS

from

The Staff and Readers of

**VERBUM CRUCIS**

CORDIAL CONGRATULATIONS

PRAYERFUL FELICITATIONS

1964—1976

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In response to the request of readers, we plan to publish an annual index of *Verbum Crucis*. Each index will be a 4-page insert, covering four quarterly issues.

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With understandable gratification, we note Recommendation # 3 of the recent 38<sup>th</sup> General Chapter of the Congregation: "The Capitular Fathers wish to make mention of the apostolate of the press, which obviously pertains to the ministry of the word of God especially committed to us, and which is of the greatest utility both to the Congregation and to the Church in these present times. It is therefore fitting that we, too, should favor such scientific and literary work, and that we should be better provided with competent writers."

Over and above the immediate purpose of *Verbum Crucis*, and its intrinsic merits, it should serve also as a proving ground for the apostolate of the press at large.

—AMcD

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# Passiology

## The Threatening Face

FRANCIS SHEA, CP

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The reading of church history is a far greater danger to the faith for a certain type of mind, than a metaphysical discussion on the Trinity, the Incarnation and the Sacraments. Lacking education and the ability to deal in abstruse questions, they are more impressed and persuaded by facts. Even here, they are wanting in the critical faculty and the intensive study required to sift the true from the false and to arrive at—let us not say, a logical or just conclusion, but—a human view of the Church, or at least, the persons and events that scandalize them. True enough, there have been awful sins of simony, nepotism, sacrilege, schism, heresy on the part of those who should have known better. There was the lust of Catholic princes, their oppression of the poor, their bloody wars, their violation of Church rights. Up from the people came stories, collected by gifted renegades, about priests and religious, taken and believed by many today as universally true. All these things have scourged the Mystical Body of Christ and exposed her naked to the mockery of her enemies. These things of the long ago are brought up to grieve and shame the children of the Bride of Christ. Many hide from sharing her reproach when they do not go to the length of denying her.

Faith itself gives an answer to these evils of a dim past. The Bride of Christ must suffer even as her Spouse. Herself immaculate, purchased by His death and cleansed in His Blood, without spot or wrinkle, she will be betrayed for money, denied by her own, stripped of honor, scourged by persecutors, crowned with thorny privileges by scheming princes, rejected by a people she loves and benefits, crucified between two accusations—lack of aggressiveness and too much assertiveness. The Passion of Christ was a scandal in His own day and is still a stumbling block in our own time.

One's first impulse toward those who are scandalized by the Passion of the Church is sympathy, tolerance, gentle words. Jesus explained the mystery of His sufferings to Nicodemus before He broached the subject to the Apostles. But this Pharisee was an outsider, a seeker of the truth, honest

but timid. It was an entirely different matter among His chosen twelve. That dear blundering man whom we admire so much for the lively and prompt expression of his emotions was the occasion for a less sentimental view of scandal. Only a moment before, St. Peter was the mouthpiece of the Father in heaven when he confessed: "Thou art Christ, the Son of the living God." With this secure foundation of faith in His Divinity, Jesus chose to lay upon it the revelation of His Passion. "From that time Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the ancients and scribes and chief priests and be put to death." (Matt. 16:16-21). "And He spoke the word openly," says St. Mark. But Peter, loyal and loving always, took Him aside and began to rebuke Him. The result was rather a shock to the good man, for "Jesus turning about . . . threatened Peter. Get thee behind Me, Satan; thou art a scandal unto Me: thou savorest not the things that are of God, but the things that are of men."

This is without question one of the most impressive events in the life of our Lord, of great significance to all, especially to those who are scandalized by the Passion of the Church. In the knowledge he later acquired by experience, thought, and the fullness of grace, St. Peter wrote these words about his Master: "Who when He was reviled, did not revile; when He suffered, He threatened not; but delivered Himself to him who judged Him unjustly." (Pet. 2:23). Did he remember the day when he was threatened, when the silent sufferer of the courts and Calvary turned on him a Face of awful severity and in what was, for so gentle a Master, an angry manner, scolded him for being scandalized by the talk of His Passion? Did the first Pope, in his first encyclical letter, summarize for the faithful the chief and most grievous suffering of the Bride of Christ—that She should be delivered to those who would judge her unjustly?

Here indeed is laid down the principle of Catholic controversy—not to revile nor threaten, not to be abusive, not employ reprisals against those who judge her on the falsity and lies of historians and others who ignorantly misrepresent her doctrines. The man who judged Jesus unjustly, Pontius Pilate, received one of the kindest and clearest instructions that our Lord ever spoke. Jews and Pagans are deserving of the charity which Jesus showed to Nicodemus and Pilate.

But it is difficult to be patient with those apostates who believe in the Divinity of Christ and cannot see that "scandals must come." Often it is a

case of the wish being father to the thought. The observance of chastity and the indissolubility of the marriage bond are hard words. Not honest enough to admit their own perfidy, they talk vaguely of the vices of the clergy and the abuses in the church. There would never be a Catholic Church, if the first hearers of the gospel were as critical of the foundation stones chosen by Christ Himself. There wasn't much intellect among them; they were ambitious, even quarrelsome. Judas betrayed Him; Peter denied and the rest "all leaving Him fled." In terror of their lives they awaited His appearance after the resurrection.

All these things will happen in the Passion of the Church. Those who take scandal and rebuke her for these things should remember the harsh words, accompanied by the dreadful, threatening look that once appeared on the Face of our Christ. "Go behind me, Satan, thou art a scandal unto Me; because thou savorest not the things that are of God but the things that are of men." (Matt. 16:23).

When Jesus was judged unjustly, two brutal assaults immediately followed—He was scourged and crowned with thorns. Notice then how the prophet visioned the forlorn Messiah and the result of His appearance before the people. The many who had been astonished at the majesty and power of His speech and miracles, now saw His visage marred and His form inglorious. There was no beauty in Him nor comeliness that they should desire Him. On specious prettexts, following a malicious and mocking leadership, they cried out with one voice: "Away with this Man. Let Him be crucified." So does the weak Catholic—contemplating the less attractive features of the Church, those things by which the wicked have made her unsightly before a derisive world—reject the holy, the immaculate Bride of Christ. But this man, whoever he be, is caught and enmeshed in an inescapable dilemma—he must be terrified by the threat or softened by the sadness that appeared on the Face of our Christ. For the Word and the Bride are one. What He felt about His own Passion is exactly what He feels about the Passion of the Church.

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"Religion is the key of history."

—Lord Acton



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# Current Theology

## Salvation History

VICTOR HOAGLAND, CP, STD

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Salvation History is an expression seen more and more in current theological, catechetical, and homiletical material. Basically, it means the thin line of key biblical events which God uses to reveal Himself to man, beginning with the Book of Genesis, extending through the history of Israel, climaxed with the first coming of Christ, and to be completed with His second coming. In this history, the world and each man find their meaning and purpose.

God both reveals Himself to man and saves him through history. He begins in the events and people of the Old Testament, preparing for and indicating His final revelation and salvation in Jesus Christ, His Son, who fulfills the pattern of salvation established in God's wonderful works of the past, through His life, His church, and His sacraments. A striking continuity exists in this historical plan of God—one part interpreting, preparing, fulfilling the other.

That God's saving revelation comes to us through history is, of course, no new idea. It has always been a part of traditional Christian teaching. We know that this was the basic framework for the preaching of the apostles. When Paul, speaking to the Jews at Pisidian Antioch, recalls God's promise to their fathers, His salvation of His chosen people in the Exodus, His establishment of a kingdom for them in Palestine, and finally the facts of Christ's saving mission, especially His death and resurrection, he is repeating the basic outline of the apostolic missionary preaching. (Acts 13:16 ff.)

The ancient catechetical system of the Church rests on this same framework. Augustine, giving a classic exposition of early catechetical theory in his *De Catechizandis Rudibus*, tells one of his inquiring deacons that his basic instruction must be a summary of that history which is the outcome of God's love. "The narration is complete when the beginner is first instructed from the text: 'In the beginning God created heaven and earth,' down to the present period of church history." Augustine notes that this is not to be an exhaustive teaching on the whole Bible, but rather "we

ought to present all the matter in a general and comprehensive summary, choosing certain of the more remarkable facts that are heard with the greater pleasure and constitute the cardinal points of history." Neither should this teaching be disconnected. It should carefully show the announcement of the New Testament in the Old and the fulfillment of the Old Testament in the New.

Indeed, in our present Roman Breviary, where we begin reading the Book of Genesis on Septuagesima Sunday, and in some of the Lenten Masses, especially those of Holy Week, we have substantial relics of the lectionary system of "the cardinal points of history" on which the western church based her fundamental catechetical instruction.

We must note that Salvation History is not completely equivalent to the Bible. *It stresses key events.* The story of Ruth or of Job, for example, are not as central as the story of Abraham or the Exodus. The temptation of Christ in the desert is not as central as His death and resurrection.

In current theology, Salvation History and the historic dimension of Christian revelation is again being given its rightful place. Our theology has concentrated too exclusively on the intellectual aspect of God's word. It has been too quick to jump from events to formal propositions, too ready to leave Lazarus' grace, where Christ shed tears over his friend, for formal definitions of mercy. Theologians are realizing more and more that there is something irreplaceable about the event, the people, the language, the symbols, the historic dimension through which God reveals himself. The business of theology is not solely with scientific language and orderly divisions.

The reëmphasis on the history of salvation has wide implications in the fields of catechetics and preaching. Too often in the past, our catechisms were condensed theological manuals, and our preaching was heavily influenced by the language, the framework, and the current apologetical bias of scientific theology. In modern catechetics there is a noticeable trend of return to the pattern of apostolic and patristic teaching, and much of the better catechetical material is based now on Salvation History.

In preaching, too, the place of Salvation History is better understood. The Council, speaking of the sermon accompanying the liturgy has directed that "it should draw its content mainly from scriptural and liturgical sources, and its character should be that of a proclamation of God's wonderful works in the history of salvation, the mystery of Christ, ever present and active with us, especially in the celebration of the liturgy." (# 35,2)

What about our mission preaching? Taking the Council's schema on the liturgy as a guide, we could perhaps locate our missions in that preaching of faith and penance, of preparation for the sacraments, of moral and ascetical doctrine that must precede participation in the liturgy. (#9) It would seem that here also the history of salvation should provide the basic framework of our sermons.

This means that in our mission preaching we must initiate men into a history rather than into a moral philosophy. They must see their destiny described in that of Adam, of Abraham, of the Jews in the Exodus, of the apostles, of Christ. They must see their value before God not in terms of the philosophic worth of their souls, but from the loving interventions of God in behalf of His people. They must see the meaning of their sins, not through theological conclusions, but through the personal histories of Adam, of the Prodigal Son, of Judas Iscariot, of the Thief on the Cross, of the Crucified Himself. They must see death, not primarily as frightening and unexpected, but as changed by Christ. They must see the Passion of Christ, not simply as an isolated heroic struggle of the God-Man against death, but in the light of the prophecies and figures of the past. They must see above all, Christ, not simply in theological terms, but moving among people like themselves, reaching out His hands to perform actions that go back to Adam, to Moses and the prophets in their significance.

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## Homiletic Theology

### Modern Theology of Preaching

NEIL SHARKEY, CP, STD

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The problem of the theology of preaching has arisen in our time. The questions asked today are these: What is the priest to do when he preaches? Is he to proclaim a philosophy: words of wisdom coming from the East or West? Is he to proclaim his own ideas and personal insights: words of men? Or is he to proclaim the word of God: divine revelation centered in the mystery of Jesus Christ and set forth in the context of life and history?

Modern theology informs us that the priest, in preaching, undertakes in

the name of the Church a redemptive function. The invisible divine Word of God (God the Son) enters into a living, saving encounter with men through the mediation—or instrumentality—of an intelligent, relevant, audible proclamation of the word of God in the preaching of the priest. "Man shall not live by bread alone, but by every word that proceeds from the mouth of God." (Mt. 4:4) "He who hears you hears Me." (Lk. 10:16) "It is not you who speak, but the Spirit of your Father speaking through you." (Mt. 10:20) "Faith comes from what is heard, and what is heard comes by the preaching of Christ." (Rom. 10:17) "My speech and my message were not in plausible words of wisdom, but in the demonstration of the Spirit and power." (1 Cor. 2:4) "Our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction." (1 Th. 1:5) "When you received the word of God which you heard from us, you accepted it not as the word of men, but as what it really is, the word of God, which is at work in you believers." (1 Th. 2:13)

St. Augustine expressed the theology of preaching this way: "We speak, but God instructs. We speak, but God teaches." (Sermo 103 ad Rom) "The sound of words strikes your ears, yet the Master dwells within you." (Tract. 3 in ep. Jn.) "Preach Christ when it is possible, to whom it is possible, as you are able. Faith is demanded of you, not eloquence. When you speak with faith, Christ speaks. For if you have faith, Christ dwells in you." (Sermo. post Maurinos reperti (ed. G. Morin, 1930), pg. 503)

### *The Prophets*

In the Old Covenant community, God spoke to his people through the prophets. What was the word the prophets proclaimed? It was, of course, the word of God. "The Lord put forth his hand and touched my mouth; and the Lord said to me, 'Behold, I have put my words in your mouth.'" (Jer. 1:9)

The prophetic word of the prophets consisted in the proclamation of God's revelation together with its meaning and relevance to the past, present, and future. These prophets considered themselves heralds of God's word. They confronted men with God's word; and each hearer gave a free response. God, on his part, entered into a living personal encounter with mankind through the mediation of the word of the prophet. "For as the rain and the snow come down from heaven, and return not thither but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes forth from my mouth;



it shall not return to me empty, but it shall accomplish that which I purpose, and prosper in the thing for which I sent it." (Is. 55:10-11)

### *The Apostles*

What was the word the apostles spoke to the New Covenant people? Our best source in this matter is St. Paul. What did he preach? "Necessity is laid upon me. Woe to me if I do not preach the gospel!" (1 Cor. 9:16) He preached Christ as the Son of God (2 Cor. 1:19), Jesus Christ as Lord. (2 Cor. 4:5) "I decided to know nothing among you except Jesus Christ and him crucified." (1 Cor. 2:2)

As with the prophets, the invisible divine Word of God willed to enter into a living saving encounter with men, through the mediation of the words of the apostles. "I am not ashamed of the gospel: it is the power of God for salvation to every one who has faith." (Rom. 1:16)

### *The Priest*

Revelation, as such, closed with the death of the last apostle. The time of revelation gave way to the time of the Church. The Priest, preaching in the name of the Church, is the new herald of God. He takes the place of the prophets and apostles. As a herald, his essential responsibility is that he proclaim not his own message, but the revelation of the sovereign Lord. Through the word of sacred preaching, God desires to encounter men and save them. Through the word of preaching, men, on their part, encounter the invisible divine Word of God in a life with Him: by listening, answering with faith, and obeying with love. "Everyone who calls upon the name of the Lord will be saved. But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent? As it is written: 'How beautiful are the feet of those who preach the good news!' But they have not all heeded the gospel, for Isaiah says: 'Lord, who has believed what he has heard from us?' So faith comes from what is heard, and what is heard comes by the preaching of Christ." (Rom. 10:13-17)

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# Pastoral Theology

## Psychology

ALAN MCSWEENEY, CP, PhD

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Pope Pius XII, in his allocution to the new Cardinals, February 21, 1946, spoke eloquently of the Church's concern for her human members. He insists, for instance, on how that concern is preoccupied, not with abstraction, but with the complete man as he is in the eyes of God—man in his concrete and historical reality. If you lose sight of that, Pius went on to say, you compromise the normal order of living together. Continuing, the Pope developed another note in the relationship between the Church and her members. It is the keenness of intuition that comes from the doctrine of Christ and the supernatural warmth of divine charity. So inspired, the Church is bent in constant attention over her children. She knows all the beatings of the human heart, all its restlessness and is aware of all its aspirations.

Pius XII then pictures the living, breathing human being, here and now bruised and battered, living and working out his eternal salvation. This human being is far from the textbook picture of the man who, with clear self-consciousness, a personal moral conscience, liberty, and responsibility, and acting freely, performs moral acts twenty-four hours a day. And the Pope also pictures the Church hovering with supernatural charity and wisdom over this poor man, anxious with God's love to apply the right remedy from her own store of experience, and from the discoveries of human skill she so gladly adopts.

Significantly, it was the same Pontiff who commanded the year of pastoral studies. In one of its phases—Pastoral Psychology—he would have those who are to engage in apostolic works school themselves to fit the new society, each asking again the question which thinking minds today are asking: "What is man?" For as G. K. Chesterton somewhere remarks, while earlier ages of the faith were far ahead of the modern world in a sense of the things in which all men are one—death, and the daylight of reason and the common conscience that holds communities together—the modern world is more subtle in its sense of the things in which men are not one—temperamental varieties and differentiations that make up the problems of life.

Ours is the day of much preoccupation with the human interior, right down to its depth. Much has been uncovered there. The specialized terminology of psychiatry and psychology has become part of everyday speech. Idego, superego, rejection, compensation, anxiety states are terms used glibly, and too often carelessly and with abandon. But they bespeak motive forces of human behavior until now guessed at, and only recently uncovered by patient and skilled investigation. It has been remarked, for instance, that the work of Sigmund Freud is the most profound analysis history has ever known of the less human elements of human behavior. Modern psychiatry and psychology have given and continue to give so much insight into the souls who are the pastoral concern of Holy Mother the Church and who, as Pius says, should be the concern of the minister of the Church—the apostolic priest.

So, in the Pastoral Year, as the young priests prepare for their work with the "poor banished children of Eve" one area of concern is the findings and remedies of modern psychiatry and psychology. According to the mind of Pius XII, as ministers of the Church, they too, must be "bent in constant attention over man, listening to all the beatings of his heart."

They must, then, seek for knowledge of the human heart wherever it can be found. They must be aware not only of all its aspirations, with that charity and keenness of intuition which can come only from the doctrine of Christ and the supernatural warmth of divine charity, but also of the darkness and storms, the alarms and rages surging upward from the less human part of God's creature.

This is not to say they are to jettison, disregard or underestimate the inspired and time-tested wisdom of the Church in their effort to save souls. God's Church has had the welfare of human souls as her greatest concern for twenty centuries. In that she has been inspired and directed by her Founder. With her long, long experience, and added to it the profound analyses of her greatest thinkers, as well as the unlimited zeal of her heroes the saints, she knows more about the heart of man—its heights and depths—than any other human institution.

Not for the priest, then, is the hasty, ill-considered and poorly founded acceptance of every latest theory and position in modern psychology. Too often Christian ministers of Protestant denominations have so acted. Granted they are motivated by a concern for human beings. Yet, because they do not know or are estranged from the full patrimony of wisdom and

zeal for souls of the Church, they are open to the risk of compromising, and even denying Christ's truth.

Pastoral Psychology does not and need not represent such danger for us. Rooted and informed in faith, sharers in its wisdom, we go to modern findings, critically prepared to accept what there is of truth in them and learn from it. Fortunately, the synthesis between religion and psychiatry goes on apace. As defenders, according to Christ's injunction, of human freedom, conscience and the moral law, we know where to be on our guard against the psychologist's determinism.

So we obey and implement the behest of the Pope, who showed himself so aware of and deeply interested in the discoveries of modern medicine and psychiatry. But more, we try to prepare ourselves as worthy ministers of Holy Mother the Church, according to her pattern, "bent in constant attention over man, listening to all the beatings of his heart."

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## Sacred Scripture

### The Jewish Trial

RALPH GORMAN, CP

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The order of events in the Sacred Passion of Our Lord is not always certain. In a recent work *Exégèse et Théologie* (Paris, 1961) Père Pierre Benoit, O.P., the noted Scripture scholar, proposes an order which contains new elements. He admits that some of his proposals are conjectural, or at best probable. We shall state them briefly, as the author divides them between the Jewish and Roman trials of Jesus.

Jesus was arrested at Gethsemani and brought to the house of the High Priest, occupied by both Annas, former High Priest, and the current High Priest, his son-in-law Caiaphas. At this point the differences between the Evangelists become evident.

In Matthew and Mark there follow two sessions of the Sanhedrin, one at night which the two Evangelists describe in detail and one in the morning which they pass over briefly. This arrangement is difficult to understand. An official session during the night was most unusual, irregular from the legal viewpoint, and unlikely in itself. Were the Sanhedrists



routed out of bed and assembled at such an hour? If sentence was passed at the night session, what reason was there for another session in the morning?

St. Luke offers the solution by describing one session only, that of the morning and by placing at this session the events described by Matthew and Mark as taking place at the night session.

Why this displacement and duplication in Matthew and Mark? The explanation comes from John, an excellent witness in matters of topography and chronology. John and Peter were the only eyewitnesses of these events, among the apostles, because they alone entered the palace of the High Priest.

John also speaks of two appearances of Jesus, but the first before Annas and the second before Caiphas. He gives no details regarding the latter but describes the former in detail: Annas interrogates Jesus concerning His teachings and disciples, Jesus refuses to reply, a retainer strikes Him. It is probable that John gave no details concerning Jesus' appearance before Caiphas, because this had already been described at length by the Synoptists, or because he utilized material from that appearance in other parts of his gospel.

How explain the arrangement of events in Matthew and Mark? They speak of two sessions because in reality there were two sessions. They make out both to be before the Sanhedrin because they did not know about or eliminated the one before Annas. This created a vacuum which they filled by an anticipation of the morning session. Mark depended on Peter for his information and in Peter's mind his denials of his Master occupied a primary place among the events of that night. Harassed by embarrassing questions, unhappy Peter found it difficult to follow what was happening at the same moment to Jesus. It is altogether possible, too, that in the Synoptic tradition, some of what took place before Annas is narrated in connection with the preceding incident, the arrest of Jesus at Gethsemani. In that incident at the garden, Jesus addresses the Sanhedrists whose presence, affirmed by St. Luke, is extremely surprising to exegetes, and He addresses them in words that closely resemble what was said before Annas.

To sum up the proposed order of events: Jesus was led as a prisoner from Gethsemani to the palace of the High Priests and there passed the night, waiting for daybreak to permit the Sanhedrin to assemble. During this wait Annas and some of the leading Jews interrogated Jesus regarding

His teachings and disciples. The interrogation was not official, but the authority of Annas gave it weight, since he was former High Priest and still kept the title although his son-in-law Caiphas was the actual High Priest at the time.

Jesus refuses to answer. A retainer strikes Him and that is the beginning of the mockeries described in more detail by the Synoptists than by St. John. Since Jesus refuses to speak, they pass the rest of the night deriding Him, the leaders spit in His face and demand that He prophesy, and the retainers who had arrested Him strike Him.

The interrogation began in a hall of the palace, but since Jesus' silence robbed them of their hopes for a discussion, they led Him into the courtyard where Peter was denying that he knew Him. Jesus looked at Peter and Peter came to his senses and repented his denials.

With daybreak, the Sanhedrin assembles. Did it assemble at the palace of Annas and Caiphas? This is possible, but the Gospel accounts do not demand this localization, which would be contrary to all that we know of Jewish customs. The Sanhedrin met in a special building, the Lishkath Hagazith or Boulè, at the southwest corner of the Temple area. This is probably what Luke means when he says that they led Jesus from the palace of the High Priest to the Sanhedrin (22:66). Matthew and Mark do not contradict this interpretation.

The order of events at the Jewish trial, then, is as follows:

1. Arrest of Jesus at Gethsemani.
2. He is conducted to the High Priests' Palace.
3. Interrogation before Annas, Jesus is silent.
4. Jesus is struck by a retainer. The Jewish leaders and retainers spit on Jesus, mock Him, and strike Him.
5. At dawn He is led to the assembly place of the Sanhedrin which condemns Him to death.
6. He is led to Pilate.

We see very little difficulty in accepting this order of events proposed by Père Benoit. It is when he treats of the trial of Jesus before Pilate that he proposes an order quite different from that generally accepted. We would like to take up in another article the order of events in the trial before Pilate. (For *Trial Before Pilate*, see page 30.)

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# Canon Law

## New Faculties of Bishops

FINTAN LOMBARD, CP, JCL

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By the *Motu Proprio, Pastorale Munus* of November 30, 1963, Pope Paul VI granted important new faculties and privileges to bishops. The purpose of this grant, the Pope described as two-fold: "to highlight the episcopal dignity, and to make the pastoral ministry more prompt and efficacious." The *Motu Proprio* consists of two parts. The first lists forty faculties granted to residential bishops and those equated in law with residential bishops—e.g., *Prelates Nullius*; the second gives eight privileges to all bishops, whether residential or titular. Both the faculties and the privileges are granted without any time limit and, in effect, are attached to the office or dignity of the recipient by law.

In recent months a number of commentaries on *Pastorale Munus* have appeared in canon law periodicals. *Periodica*, 1964, fasc. II, pp. 284-322, carries both the Latin text and extensive comments by Ludovicus Buijs, SJ. *The Jurist*, Jan. 1964, pp. 99-106, has a translation of the *Motu Proprio* in English and its April, 1964 issue, pp. 239-240, mentions the changes in the official Latin text which was published in the *Acta Apostolicae Sedis*, dated January 31, 1964. *The Irish Ecclesiastical Record*, April and May, 1964, pp. 262-267 and 339-344, contains a lengthy commentary by T. P. Cunningham, which is to be continued in subsequent issues. *Ephemerides Liturgicae*, 1964, fasc. II, pp. 150-164, has the Latin text with comments by C. Braga, C.M., emphasizing the points touching on matters liturgical.

At the recent regional meeting of the Canon Law Society held in New York, a paper dealing with the *Motu Proprio* was read. This paper will most likely appear in a future issue of *The Jurist*.

In this short space it will not be possible to treat of all the new faculties but since, as was pointed out at the Canon Law Society meeting, they can be exercised in favor of exempt religious, and since some of them will be of particular interest to confessors and parish priests, this article will summarize the list of faculties and privileges, adding comments on some of them. Before doing so, however, this seems to be the place to mention

two other points, the results of interpretations received in recent months by American diocesan curias. First, the bishops are able to delegate to their chancellors those faculties which are not personal; secondly, the *Motu Proprio* does not revoke the quinquennial faculties which Local Ordinaries enjoy.

Among the forty faculties granted to residential bishops are nine which pertain to the celebration of Mass. They can permit: bination on ferial days because of scarcity of priests, and trination on Sundays and holydays because of pastoral necessity (n. 2); the use of liquids, by priests who binate or trinate, at any time between the end of one Mass and the beginning of another (n. 3); Mass at any hour and the distribution of Communion in the evening (n. 4)—Cunningham, p. 267, says: "even to the sick who have not been confined to their homes for a week; the use of a daily Votive Mass by weak or blind priests (nn. 5-6)—Braga, p. 160, states that this can be any Votive Mass; infirm priests to sit during Mass (n. 10).

Mass aboard ship (n. 8); Mass in a non-sacred place *per modum actus* for a just cause, *habitualiter* for a more grave cause (n. 7)—Cunningham, p. 340; *per modum actus* means that the faculty can be granted for the duration of a temporary cause, *habitualiter* means that it is granted on a permanent or indefinite basis; the use of an antimensium instead of an altar-stone (n. 9). This faculty mentions the Greek antimensium and "a linen cloth blessed by a bishop containing relics of the martyrs." The Philadelphia Chancery has designed such a linen cloth, the so-called "Latin" antimensium.

To confessors the bishop can grant the faculty to absolve from all reserved censures, except *censures ab homine*, the *specialissimo modo* censures, those attached to the secret of the Holy Office, and the excommunication incurred by priests and their partners who have attempted marriage and are still living together (n. 14)—Cunningham, p. 343: "Absolution given in virtue of this grant is not confined to urgent cases and no obligation of making recourse need be imposed."

In regard to Orders, the bishop can grant a dispensation to sons of mixed marriages (n. 16); a dispensation, for those already ordained, from all irregularities *ex delicto* or *ex defectu*, except those for marriage and homicide or abortion (n. 17); he can confer Orders even on ferial days (n. 18).



He can grant a *sanatio in radice* for marriages invalid because of minor grade impediments, lack of form, and disparity of cult (nn. 21-22); commute the divine office to a Rosary or other prayers (n. 26); make use of faculties and privileges which religious in his diocese possess for the good of the faithful (n. 29); give priests the right to erect the Stations of the Cross (n. 30); extend for a month expired Apostolic rescripts or indults (n. 1).

In regard to religious, he can confirm, up to a fifth term, the ordinary confessor of religious women (n. 33); enter, and permit others to enter, the papal cloister of nuns and allow the nuns to leave the cloister (n. 34); dispense the impediment to entrance by those who have adhered to a non-Catholic sect (n. 35); dispense the impediment of illegitimacy, whether established by the law or by the constitutions (n. 36); permit diocesan religious to transfer to another diocesan institute (n. 38). N. 39 is interesting because it is something entirely new: the bishop can dismiss from the diocese, for a most serious cause, individual religious, if their Major Superior has neglected to pay attention to warnings, but with an immediate report of the matter to the Holy See.

N. 40 permits the bishop to grant, even through others, permission to read and retain prohibited books and magazines. Studies is one reason for this.

Among the eight personal privileges that all bishops now enjoy are: to preach everywhere and to hear confessions everywhere, unless the Local Ordinary expressly refuses (nn. 1-2); to absolve, in confession, from all reserved sins, except false delation, and all reserved censures, with the same exceptions as above (nn. 3-4); to say Mass at any hour (n. 6); to bless religious articles with one sign of the cross (n. 7); to erect, with a single blessing, the Stations of the Cross (n. 8). This last grant is found in the official text and replaces n. 8 of the original text which read "to bless images of the Crucified with the indulgences of the Way of the Cross," a privilege the bishops already enjoyed—Buijs, p. 322.

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"A few highly endowed men will rescue the world, for centuries to come."  
—Card. Newman (*Oxford U Sermons*)

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# Homiletics

## How God Helps Our Preaching

SYLVESTER MACNUTT, OP\*

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If priests realized the extent to which God's power works through them while they preach, they would be overwhelmed. They would experience something of that awe and mystery they feel in uttering the words of consecration at Mass.

But, unfortunately, the ideas about the mystery of preaching held by the Fathers of the Church have been dimmed since the time of the Counter-Reformation and have been replaced by pitifully barren notions about the worth of preaching. ("Father, how about whipping something together, and then going out to say a few words to the people this morning?") Fortunately, however, with the renewed emphasis on pastoral theology, the original, vital understanding of preaching is making a comeback.

Following is a brief synopsis of the noble ideal of preaching that our age seemed in danger of losing (most of these ideas can be found in St. Augustine and St. Thomas).

The main value that seemed almost forgotten was the sense of *God's power* operating through the preacher in as real a way as when He acts through the sacraments. Of course, God does not operate the same way in preaching as in the sacraments, but His action is just as real and vital to its success. From beginning to end, preaching is shot through with God's power.

### 1) *Sermon Preparation*

Even before the preacher speaks, while he is still thinking up ideas, God gives him a special grace (the *gratia sermonis*) that helps him in two ways:

a) It inspires him with ideas and with ways of clearly expressing these ideas, to help the listeners understand and love them (the *sermo sapientiae*). God particularly helps the preacher in expressing the most sublime and difficult mysteries of faith, such as the Trinity, Christ's redeeming plan, and grace—which are the most important topics for our people to

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\* Published with gracious permission of author, recently elected President of The Catholic Homiletic Society of America.

hear. (Yet, preachers often seem to slight these mysteries, precisely because they are difficult to preach.)

b) It inspires him with *examples* and *comparisons* taken from the world around us, so that the preacher will, by a kind of divine instinct (the *sermo scientiae*), have an uncanny ability in finding examples that will make the Gospel relevant to men today. This talent imitates our Lord's unfailing ability to make use of a coin, the hair on a man's head, a loaf of bread, a sheep or a raven flying by—all to illustrate what he was saying at the moment.

## 2) *During the Actual Sermon*

At the very moment the preacher speaks, providing he speaks God's word without adulterating it, a special power is at work. The preacher's words are the word of God that pierces men's souls in a mysterious way. Somehow the Holy Spirit speaks through the preacher, who is the *prophet* of the New Testament. He is the descendant, the modern counterpart of Amos, Jonas, and even Isaias—not that he sees visions, but that he speaks as God's herald and spokesman. His words, if faithful to the Gospel, have an inner power that can penetrate men's minds and hearts as no merely human words can.

## 3) *Within the Listeners*

Still another grace is at work within the listeners—a grace that clears their minds and softens their hearts to accept God's word. Without this interior calling of each individual listener by the Holy Spirit, the preacher's words fall upon rocky ground. Even if the preacher is a faithful channel of God's word, the listener is still free to set up a block. Only the Holy Spirit can overcome men's resistance and inspire them to believe and love an unseen God. The Spirit enlightens men's minds, changes or strengthens their wills and inspires their emotions with love and hope through the kerygma.

To sum up: God is everywhere at work in preaching. He inspires the preacher with ideas and ways of expressing those ideas; at the moment of delivery, He gives a special power to the preacher's words; and He pours out His graces upon the listeners in another Pentecost to open their minds and hearts.

Clearly, the outpouring of these graces depends, in large part, upon the holiness of the preacher and upon his begging God for them. And so, the preacher is responsible—more responsible than in administering the sac-

raments whose grace he cannot so easily obstruct—for making himself a worthy collaborator in Christ's mission of preaching. Consequently, St. Augustine (*De Doctrina Christiana*, Bk. IV, ch. 15) says that a preacher must pray for three things:

- 1) that God give him *ideas*;
- 2) that God help him *deliver* his sermon effectively; and
- 3) that God touch the hearts of his *hearers* to receive his words willingly.

The preacher, then, is an *orator*—i.e., “one who prays,” in the truest sense of the word; for he prays *before* he speaks, *while* he speaks, and *after* he speaks. (He prays afterwards that his words may sink deeper into his listeners' souls and there bear an abundant harvest.)

And so we see that not only must the future preacher learn to speak on his feet, but on his knees, as well.

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## Hagiology

### Lest It Be Forgotten

ALFRED DUFFY, CP

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During the years 1920-23, Very Reverend Patrick Darrah, CP, was the Rector of St. Gabriel's Monastery in Brighton, Mass. The refectorian was the sainted and revered little Brother Timothy Collins, CP. William Cardinal O'Connell was the Archbishop of Boston. At the time, His Eminence had chosen Reverend George Basel, CP, as his confessor, and on occasions would come to the monastery to see him. One day the Father Rector noticed the Cardinal walking up the pathway approaching St. Gabriel's and went downstairs to the front cloister porch to greet him.

However, it was not his Father Confessor His Eminence had come to see that day, but Brother Timothy. Two men hardly could be found who offered greater contrast, the tall and stately Cardinal and the very tiny lay brother, the intellectual Prince of the Church and the simple monastic refectorian, the man of vast problems and the religious whose chief work consisted of washing cups and saucers, setting tables, and cleaning a community dining room. Brother Timothy was sent for. He took off his blue



work-apron and came out on the front cloister porch. His crippling arthritis prevented his kneeling but he bowed down low to kiss the Cardinal's ring that had been a gift to the Archbishop from the sainted Pius X.

The Cardinal explained the purpose of his visit. He wanted Brother Timothy to pray for a very special intention. Brother Tim then proceeded to tell His Eminence that, at the time he was making a spiritual bouquet for Brother Ignatius' Golden Jubilee, and when he had finished doing that he would pray for the Cardinal. Smiling, His Eminence remarked to the Father Rector: "Well, that puts a Prince of the Church in his place," and turning to the brother he added: "Brother Timothy, I am not asking for all your prayers, but just some for a special intention."

Brother Tim made the promise and told His Eminence that he must get back to the refectory to have it ready on time for dinner, and he asked the Cardinal to bless him. This His Eminence did with a spirit of deep feeling and emotion. Then the tall, somewhat imperious looking Cardinal got down on his two knees on the concrete flooring of the front cloister and said very simply: "Brother Timothy, bless me." Completely taken aback, little Tim stood there a moment and then said: "I can't do that, Your Eminence, but I will pray for you." And he went back to his work in the refectory. The Cardinal got to his feet, said goodbye to the Father Rector, and walked down the pathway to Washington Street, leaving behind him a very much surprised and highly edified Father Superior.

This is not a learned article. It does not discuss a problem that dogmatic theologians are puzzling over at the moment. It does not present a question that scientific research has given to the moralists for solution. Nor does it alarm biblical scholars, conservative or liberal, by its implications. It is just a facet in the ascetical life of a Prince of the Church who showed that he possessed the practical knowledge that, humility is the law of grace and who did not hesitate to go to God through the simple prayers of a saintly Passionist lay brother.

All the participants in this incident are dead. Most of the professed priests then stationed at St. Gabriel's Monastery have gone home to God, and the brothers, too, who then were there. I who recall the incident as Father Patrick told the community about it in recreation that day, and some of the students whom His Eminence ordained to the holy priesthood still live to remember and to be edified. I write about it now after more than forty years—lest it be forgotten.

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# Mission Source Material

NEIL SHARKEY, CP, STD

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1. Pope Paul VI, "Ash Wednesday Address to the Preachers of Rome," *London Tablet* (Feb. 22nd, 1964) pg. 222.

"Preaching should study *new forms*, developing and adapting them to particular types of sermons, so that it may reach a greater number of people, coming down from too lofty a height and even, if necessary, going outside the church, and presenting itself in a conciliatory and persuasive manner to whoever will listen."

"There are many people in the modern world who turn their backs on authoritarian or dogmatic ideas. At the same time, it is still true that the authority of the Gospel, presented in its genuine light, finds among the men of today, particularly among those painfully burdened, those who are suffering, and those who are sceptical and disillusioned, an unusual disposition to listen and agree."

"The message of religious truth must resound with greater vigor. Men need to believe in those who show themselves to be certain of what they teach."

2. Élie Fournier, "When the Council Speaks of the Sermon," *Lumen Vitae* 19 (1964), No. 1, pg. 115-130.

It seems that the new forms of preaching in the church will be related to the Liturgy of the Mass; outside the church, they will center on new ways of teaching revealed truth. At the same time, any homiletic renewal will demand, as its indispensable basis, a fresh orientation of the priest's intellectual culture and spiritual life.

3. C. Gavaler, "Theology of the Sermon as Part of the Mass," *Worship* (March 1964), pg. 201-6.

The Mass is a memorial, a making present, of Christ's passion, death, and resurrection. It does not repeat but continues, and makes present in a sacramental way, the eternal saving act of Christ's passing to God the Father.

What is the relationship between the first part of Mass, the service of

the word of God, and the service of the Eucharist? In the service of the word the risen Lord is present in the priest to speak, and in the people to hear: the proclamation of His saving death and resurrection; the call to believe in the saving event and thank God for it; the invitation to join oneself to the saving event in the Eucharist. The purpose of the sermon is to announce the significance of the present moment in the mystery of Redemption.

4. Grayson Kirk (President of Columbia U) "Responsibilities of the Educated Man," *Vital Speeches* (May 15, 1964), pg. 471-4.

The varied responsibilities of an educated man are these:

a) clarity and precision in his spoken and written communication. He is not truly educated, who has not learned to use his mother tongue with grace, precision, and clarity. Imprecision of speech reflects imprecision of observation and thought.

b) a sense of values and the courage to defend them. An educated man establishes for himself a set of moral and spiritual values in full awareness of his social obligations. He is prepared to explain and defend them in every needful way.

c) the constant effort to understand the nature and problems of our society. Such an effort is the expression of an educated attitude.

d) the ability to look squarely at the world and its problems with courage and hope, and not with fear or rejection. The world has done much for every man. A man owes much to the world and should be conscious of his obligations. The world calls to him, and each man has a share in the world's future fulfillment.

5. Robert Guelluy, "What Kind of Christianity Should Be Put before Youth?" *Lumen Vitae* 19 (1964) No. 1, pg. 79-92.

Today, preaching and teaching, like theology, must be pastoral. We must think and proclaim the content of revelation to the world of today, in its way, with its intellectual and moral orientations. What does this mean when applied to modern youth?

a) There must be a return to the essential. "Christianism which we set before modern youth must be free from the characteristics special to an epoch or culture, and thought out again in an orientation of universal thought. The problem of adapting the message to youth must be set in

terms of world problems. The world of tomorrow can become Catholic, but it cannot become, say, Scotist or Thomist, as the Middle Ages in the West understood these doctrinal questions."

b) We must find a way of thinking more in harmony with the cultures of today. Our religious intuitions must not be dated but attuned to the world of the present. "This effort to regain universal and eternal thought is undoubtedly one of the most urgent problems in the adaptation of the Church to the modern world."

c) Good theological thinking and speaking must center on the mystery of Jesus Christ. "What has Christianity which is unequalled by the heights of Indian mysticism? What had these apparently very ordinary men, Peter and James, to say, so unlike great spiritual figures? What did they bring that was worth missionary work among profoundly religious people, worth replacing the thought of the finest philosophers and keenest humanists? The fact that each man is, from an all-bountiful God, the object of a mercy which invites him to say "Father" with Christ on earth, to be His child with His Only Son forever in the Blessed Trinity."

d) The living mode of thought today is concrete. "We are not easily understood if we talk about the abstract essence of actions, but (people) listen if we can offer a theology of work (not merely social morality), a theology of encounter (not merely a system of the precepts of justice or charity), a theology of man and woman (not merely morals concerning marriage).

6. François Varillon, *Announcing Christ* (The Newman Press) 1964. This book is a study of the whole of Christian doctrine. Sacred Scripture is the basis of everything expressed. It is an example of a renewed way of thinking undertaken by a modern theologian. It is the effort of a man of faith seeking constant new understanding. In attempting to make revelation understandable to others he attempts to understand it himself. Its inspiration is his personal struggle for clarity, for illuminating and expressing the depths of his own faith.

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Saint Paul of the Cross has a well founded—though a poorly publicized—reputation as a patron of expectant mothers. On occasion, we could introduce our Holy Founder in this providential role. Attractive prayer-cards, with a secondary relic attached, are obtainable from the Passionist Nuns.

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# Retreat Source Material

CRONAN REGAN, CP, STD

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## *Religious Retreats*

D. Madden, OP, & F. S. MacNutt, OP, *Teach Us to Love* (St. Louis: B. Herder, 1963) pp. xii, 82. \$.95.

Along the lines of Fr. Dubay's *Sisters' Retreats* (cf. VC I, 4, p. 22), this booklet is based on a questionnaire answered by 212 sisters from 23 communities. The sisters' comments are quoted *in extenso* on the purpose of the retreat, moral and emotional needs, topics preferred, the retreat master and his delivery. They are refreshing in their frankness and a thoughtful reading should assist our retreat masters in their approach to the spiritual needs of the sisters.

J. H. McGoey, SFM, *The Sins of the Just* (Milwaukee: Bruce, 1963) pp. 224. \$3.75.

This book bears the stamp of a man who has had considerable dealings with religious women and their problems. Unfortunately, there is a tendency to overgeneralize particular abuses, with the attendant risk of alienating or even wounding those who might have stood to benefit most from his acute perceptions. However, it should stimulate the retreat master who is looking to rework his material.

A. Motte, OP, "Concerning *The Nun in the World*" *Sponsa Regis* 35 (Feb. 1964) pp. 153-170.

F. S. MacNutt, OP, "Cardinal Suenens and American Sisters" *Sponsa Regis* 35 (April 1964) pp. 213-221.

Cardinal Suenens' book has had a profound impact on the thinking and feeling of the sisters who will be making retreats this summer. I would imagine that they will expect a retreat master to be familiar with the book and to have some views on its relevance to their situation. Fr. Motte has contributed one of the most balanced items of study/review of the book and the questions it raises. Fr. MacNutt's briefer article underscores the Cardinal's central theme and intuition on the obligation to direct apostolate.

T. Dubay, SM, "Updating Puzzlements" *Review for Religious* 23 (May, 1964) pp. 296-308.

Written in the climate of the unrest that the discussion of *aggiornamento* has occasioned in sisters' communities, Fr. Dubay's article comes to grips with the essential data in masterful fashion. He suggests seven principles as sound guides for resolving the unsettling questions on the essential and accessory in religious life—and each of these principles suggests a subject for a retreat conference. Fr. D. writes clearly and warmly, and is an urbane champion of the primacy of the contemplative in any sane religious apostolate.

### *Renovation Courses for Sisters*

E. J. Stokes, SJ, "Tertiaship Program" *Review for Religious* 21 (May, 1962) pp. 234-243.

As V. Rev. Fr. Gerard indicated (cf. VC II, 2, p. 1) an increasing number of sisters' communities are asking our help in conducting their Renovation Programs. How is the priest to assist in this work? Fr. Stokes' article, which is the most complete presentation readily available, indicates that there is no simple or single answer. Some comments on this relatively new form of apostolate:

1. The renovation is not simply a long retreat, nor is it a summer school of theology. It is an internal institution of the religious community similar in scope to that provided for in # 190 of our Holy Rules and Constitutions.

2. The priest is usually asked to *assist* in the work by means of lectures and guidance, both within and outside of the confessional.

3. The content of the lectures depends on the wishes of the particular community and, as Fr. Stokes points out, there is quite a variety of preferences in the different communities. The program should be worked out in advance with the major superiors of the community. In two different communities I have programmed a series of lectures on the Theology of Spiritual Life with particular emphasis on the theology of grace; and an afternoon series on either the Theology of Religious Life, or a reading and commentary on a New Testament book. The scheduling is flexible enough to permit the introduction of topical lectures or discussions as the situation seems to call for them.

4. The atmosphere of the lectures is more usually that of the classroom

or novitiate chapter room than that of the chapel. And the usual schedule calls for ten or eleven lectures a week.

### *Conference Materials*

B. Ahern, CP, "The Charity of Christ" *The Way* 4 (April, 1964) pp. 100-109.

The nature of Christian charity is driven home as by an experience in this beautiful meditation on the mystery of the Love that became flesh and poured itself out on men of flesh and blood. This whole issue is built around the theme "God Is Love," and while the other articles are excellent, none has quite the immediacy of this one.

### "Spiritual Vocabulary"

A feature in each issue of *The Way* bears this title, and gives much more than the title promises. Each entry is a masterpiece of plain but evocative writing. There is clarity without jargon, and a wholesome Christian humanism characterizes the definitions. The presentations are lengthy enough to provide considerable guidance for conferences on the subjects treated. The terms are not being treated in any manifest alphabetical or logical order. The only way to work this mine is to thumb the back issues. The April issue "defines" temperance, chastity, and purity.

J. E. Corrigan, "Bless Me, Father" *America* 3/14/64 pp. 342-344.

For the "little fish" of a retreat, the problem of making frequent devotional confession of venial sins meaningful is very real. This brief article may suggest approaches that could be incorporated with profit in a conference on the sacrament of penance.

### *Addendum*

V. Walgrave, OP, "Contemplative Vocation of Active Monastic Orders," *Review for Religious*, May, 1964, pp. 273-295.

More pertinent, perhaps, to renovation courses than to retreats, those who have the time and patience to read studiously will relish this honest-to-goodness survey, devoted to blazing a trail of balanced adjustment, for religious communities dedicated to an active apostolate based upon a contemplative foundation.

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# From the Celian Hill

SILVAN ROUSE, CP, STD

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Our basilica of Saints John & Paul was the setting for the observance of the 11<sup>th</sup> centennial of the conversion of Bulgaria to Christianity. The pontifical Mass on January 12 was celebrated in the Byzantine-Slavic rite, by the Apostolic Exarch of Bulgarian Catholics. The sermon was delivered by a Bulgarian Passionist, who recalled that Bulgaria was the locale of our first missionary venture beyond the confines of Italy. Religious personnel working in Bulgaria were represented by their respective Generals—Passionists, Friars Minor Conventual, Capuchins, Resurrectionists, and Assumptionists.

Dr. Albert Possenti, last surviving nephew of Saint Gabriel, died Feb. 3, at Ancona, aged 91. In '49, Dr. Possenti retired as a pharmacist, took up residence at a Friars Minor monastery. His savings he bequeathed to the Passionists, for the promotion of missionary vocations.

Every week end, a Passionist member of the *AEF* functions as assistant to Chaplain Nilus Hubble, at the Naval Base, Naples. Father Timothy Fitzgerald preached the annual retreat at the Pontifical Philippine College. Subsequent engagements took him to Malta. During Easter Week, he preached a Chaplains' retreat, at Rome. Father John Fidelis McMillan conducted a retreat at the American parish of S. Susanna, Rome; then to the naval personnel and their families, Naples. Father Barnabas Ahern, during the summer, will lecture in England.

On June 13, Father Boniface Cousins, at the *Alfonsianum*, Rome, merited the STD by defending his dissertation *magna cum laude*.

On June 15, Father Frederick Bauer attained the Licentiate in Philosophy, *cum laude*, at the Pontifical University of St. Thomas, Rome.

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## Quaestiones Disputatae

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### *Evening Mass Mission*

In the April, '64 issue of *Verbum Crucis* "Mission Source Material" quoted a Paulist Missionary, who described his success with the Evening Mass Mission.



Permit me to observe that for many years, in the Archdiocese of Montreal, the English speaking pastors have required the Evening Mass Mission. I have had three such missions.

The Evening Mission Mass was most acceptable to both men and women. Attendance at the missions was very good despite the fact all three parishes have a mission every year.

Our evening service lasted about one hour. One missionary made the announcements and preached. He limited himself to thirty minutes. The sermon was followed by a dialogue Mass which likewise lasted about thirty minutes. During the Mass both missionaries heard confessions.

Services began at 8:15 P.M. We were greatly pleased to note that when the Mass ended, a goodly number of men and women remained each night for confessions. We never left the box before 10:15 P.M. At two of the parishes, the pastors requested no morning mission service. At one mission the pastor allowed a morning mission service, for the benefit of those who could not attend at night.

As the number of Holy Communions increased each night the Mass was somewhat longer, but no one complained of it.

The mission closed Saturday afternoon at 4 P.M. which seemed to be a most acceptable time for the men as well as the women. There was no decrease in attendance at the closing. Sermon closing and Mass ran to one hour.

I think that in the United States we should promote the Evening Mission Mass as a regular part of our mission service. I think we are unrealistic, if we do not admit that attendance has greatly fallen off at the evening mission service, whilst in the morning, usually only a few attend.

For a long time we have been looking for something to revitalize attendance at the evening mission. I believe that the answer can be found in what is being done in Montreal. In Montreal, the Evening Mission Mass has been eminently popular.

The Evening Mission Mass demands that we sacrifice some of the features of our mission—namely, the rosary, the evening instruction and Benediction. For them we substitute Holy Mass, which is the greatest act of worship that we can offer God.

We admit that we live in changing times, that we must make adaptations or else we shall be preaching to smaller congregations. Why not try the Evening Mission Mass?

—Father Anxious

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# Trial Before Pilate

RALPH GORMAN, CP

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In the trial of Jesus before Pilate, it is extremely difficult to determine just when certain events took place. This is particularly true of the scourging, the crowning with thorns, and the outrages against Our Lord. Here, again, as in our discussion of the order of events in the Jewish trial, we shall explain the proposals of Père Pierre Benoit in his book *Exégèse et Théologie* (Paris, 1961).

The Evangelists differ in the order in which they recount the scourging, crowning with thorns, and mockeries. Matthew and Mark place them in the Pretorium *after* the condemnation of Jesus. John places them in the same locality but *during* the trial, not after. Which order shall we choose?

It would seem that the scourging is better placed by Matthew and Mark, *after* the condemnation and as a prelude to crucifixion. It was regular procedure to scourge one condemned to crucifixion, not to increase his sufferings but on the contrary to diminish them. A crucified of sound body could live for a long time, as death came only by exhaustion. The purpose of the scourging was to weaken the condemned, cause a loss of blood, and so bring about a quicker death.

For the placing of the mockery of Jesus, the order of John is to be preferred. That masquerade which made of Jesus a comical king was an interlude in the trial which Pilate used in an effort to save Jesus, by showing the Jews how ridiculous it was to fear the political ambitions of such a man: "Ecce Homo!" Also, once the condemnation had been pronounced and the scourging administered, could the soldiers have delayed the proceedings for the length of time necessary for the outrages described in Matthew and Mark? The trial had ended, it was at least noon. All would be in a hurry, especially the Jews who had still to prepare the Pascal meal. Would everybody wait while these soldiers amused themselves in the Pretorium? It is likely that Matthew and Mark narrate there an episode that took place earlier.

Thus the outrages took place during the trial, as St. John narrates, the scourging at the end as stated by Matthew and Mark. This different manner of redaction should not surprise us. According to a well known pro-

cedure two analogous facts are united to one another, the scourging united with the outrages in John, the outrages united to the scourging in Matthew and Mark.

Could the comedy scene described by the Evangelists be attributed to Roman soldiers? Some have brought out similarities to cruel games of antiquity. While these games varied considerably, still it is true that in ancient countries there existed the sinister farce of making a slave or a condemned man a mock king, granting him all the externals of an ephemeral royalty and in the end killing him. Perhaps some such customs inspired the mockery of Jesus.

If this was so, who was behind it all? One hesitates to attribute such conduct to Roman soldiers who were under strict discipline. On the other hand, were they ordered by Pilate to act in this manner? If we put off the scourging until after the trial, then we must admit that Pilate could very well have commanded this scene of comedy in the midst of the trial. On the other hand, even supposing that he did, in order to persuade the Jews to release Jesus, would such measures conform to the dignity of his position, and with his conviction concerning the innocence of Jesus?

Here Luke provides us with valuable information. He does not speak of the scourging or of the outrages on the part of the Romans, but he does mention—and he alone—in the midst of the trial, the transfer of Jesus to Herod, who makes Jesus an object of derision in a manner very similar to the outrages described by the other Evangelists. Herod and his followers mock Jesus, clothe Him in a brilliant garment, perhaps one of his own castoff royal robes, and then send Him back to Pilate. It was, then, by the Tetrarch Herod and his followers, Galileans, that Jesus their fellow Galilean was treated as a mock king. The Roman soldiers, seeing Jesus return to the Pretorium thus garbed, took up the game and made some additions of their own, such as the crown of thorns, of which Luke says nothing. The scene begins at Herod's and ends at the Pretorium. Matthew, Mark, and John who knew nothing of the Herod episode, or simply omitted it, naturally make the Pretorium the locality where the whole scene took place.

If Père Benoit's hypotheses are accepted, the order of events would be as follows:

1. Jesus is lead from the Sanhedrin to Pilate.
2. Pilate interrogates Jesus.

3. The crowd assembles at the Pretorium to ask for the release of a prisoner according to custom.
  4. The Jewish leaders persuade the people to ask for the release of Barabbas and the crucifixion of Jesus.
  5. Pilate sends Jesus to Herod.
  6. Herod mocks Jesus as a comical king and sends Him back to Pilate.
  7. The Roman soldiers continue the mockery and add the crown of thorns.
  8. Ecce Homo.
  9. The Jewish leaders threaten an appeal to Caesar.
  10. Jesus is condemned, scourged, and led to Calvary to be crucified.
- 

*Joy*, by Bertrand Weaver, CP, Sheed & Ward. Featured by Catholic Literary Foundation (6,000 copies); Spiritual Book Associates (4,400 copies); *Catholic Digest* Book Club (15,000 copies). Applied for also by Thomas More Book Club, for November promotion, but *Joy* will be off press in October. With penman BW, *gaudeamus!*

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1964 recipient of the Cardinal Spellman Award of The Catholic Theological Society of America: Father Barnabas Ahern, CP, STL, SSD.

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"10,000 difficulties do not make one doubt—difficulty and doubt are incommensurate."  
—Card. Newman (*Apologia pro Vita Sua*)

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Graphology is definable, not as a science, but as a study of handwriting as an expression of the writer's character and temperament. Psychologists and psychiatrists rate graphology as of little if any diagnostic value. Come August, Macmillan will publish *The Saints through their Handwriting*, by Moretti. An entire chapter is devoted to Saint Paul of the Cross.

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“Integrity without knowledge is weak and useless, and knowledge without integrity is dangerous and dreadful.”  
—Samuel Johnson

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“What greater work is there, than training the mind and forming the habits of the young?”  
—St. John Chrysostom

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*"... The word of the cross ... is ... to us ... the power of God."*

(1 Cor.: 1:18)

# Verbum Crucis



# Verbum Crucis

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# Editorial

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October 18, 1964—

To

THE MOST REVEREND CUTHBERT O'GARA, CP, DD

on the occasion of

HIS GOLDEN JUBILEE AS A PASSIONIST

Veneration and Congratulations

from the staff and readers of

**VERBUM CRUCIS**

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November 1, 1964—"Today, on one solemn day of rejoicing, we celebrate the feast of all the saints in heaven. In their communion, heaven exults; in their patronage, earth rejoices; in their triumph, Holy Church is crowned with glory." —Venerable Bede (4th Lesson: Sermon 18)

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November 2, 1964—"Miseremini mei, miseremini mei, saltem vos, amici mei, quia manus Domini tetigit me!" (Job: XIX: 21)

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December 25, 1964—Holyday and holiday greetings to all and each of our staff and readers throughout the Passionist World!

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December 31, 1964—"Te Deum laudamus!"

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January 1, 1965—The formulation of New Year's Resolutions has deteriorated into a fad. Granted—without resolutions, there would be no progress. To the detriment of progress, countless resolutions fail, because we mistake a mere wish for a determination, a *volitum* for a *voluntarium*.

To co-editors and readers: A holy and happy New Year of Our Lord!  
*Veni Sancte Spiritus!* —AMcD

# Passiology

## The Man from Africa

FRANCIS SHEA, CP

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Man has an insatiable desire to know what the future has in store for him. Even children have a ready answer for the question: "What do you wish to be when you grow up?" At so early an age, through chance or circumstance, through parent or plaything, they may have made choice of a way of life. Adolescent years are made up of dreams and aspirations, desires and ambitions, infinitely varied in character, but which the youth of the land confidently expect or vaguely hope will be somehow and somewhere realized in the future. Grown to maturity and settled in a determined course of action or occupation, man still looks ahead, laboring to provide against the uncertainty of the years to come. So much does the future dwell in his thoughts, and so thick are the mists which conceal or blur its outlines that, he suffers a thousand anxieties. "What a happy man I would be if I knew what the future has in store for me!" So he thinks and so he expresses the disquietude of his mind. He is ready to believe that nine-tenths of the pain of living would vanish if the future were as clear to him as the reflection in a mirror.

He is wrong, of course, for the worst thing that can happen to a man is to know the future. There is the case of the man condemned to the electric chair. He hears the sentence and is too stunned for utterance. But soon, hope revives at the prospect of new evidence and further trials. Again he hears his doom pronounced. One hope remains—an appeal to the governor may win commutation to a life sentence. That, too, fails and inexorable justice brings him face to face with a grisly and ignominious death. Then the passions of fear, remorse, sadness and terror begin to work on the mind—a torture in which the victim dies a thousand deaths. To this tormented man, the sure knowledge of the future is more cruel than death itself.

It is sometimes said that Jesus never smiled. One must be cautious in taking this statement for granted, because it is most often made by sneering devotees of pleasure, vacant laughter and vain pursuits. The implication is that, such a One frowned on the simple, innocent joys of life

and was, therefore, no model for the ordinary man of flesh and blood. The objection is hardly worth a thesis in refutation. Children and the outcast would never have approached Him with such simplicity and direct confidence had He not been amiable, and even cheerful in manner. The joy that inundated the soul of Jesus was so great that, when He allowed it to overflow His faculties, He was changed into a figure of blinding splendor—His face was more brilliant than the sun, and even His garments shone with glittering whiteness of snow. Such joy as this He possessed always, but hidden and controlled. It was hidden in the dark cloud that overshadowed His sacred Humanity from the beginning—the certain knowledge of a future event—a detailed knowledge of betrayal, rejection, scourging, mockery, crucifixion. Significant is the fact that He began to tell these things to His disciples after His moment of glorious ecstasy, like a Man seeking to begin where He had left off. This exuberant joy was controlled by a steadfast will, unwavering in His purpose to fulfill all things that were spoken concerning the Son of Man. There could be no frivolity in such a life. What if the Evangelists never recorded that He smiled? We can only marvel at His restraint, at the calmness of His soul and the kindliness of His manner in the face of such a destiny.

There came a time when He opened the floodgates of knowledge, when He permitted it to flood His sensitive faculties. And the result was pitiful. In Gethsemane, the anguish of His soul drained Him of His strength until He was flat on His face, trembling in every limb, sweating from every pore. It was a true death agony, so great as to force from His laboring Heart great drops of His lifeblood. And all this was the effect of His perfect Humanity, of a clear, detailed knowledge of the morrow's events.

Foolish, impatient man desires to read the future, but God, in His goodness, has reserved that knowledge to Himself. He even forbids all traffic with those who presume to lay bare the secrets of the future through fortune telling, witchcraft, clairvoyance. Like all His prohibitions, this is also dictated by His love for man, His concern for man's happiness. Who could bear through life such knowledge as that which prostrated the strong Son of God? True, man does not desire such things to be part of his destiny, but suffering and death must come to everyone, and it is a merciful concealment that we know not when, where or how these incapable events are to take place.

This is a blessed ignorance, and no one is more sure of the fact or happier as a consequence, than the man from Africa. His name was

Simon, a native of Cyrene. The city was located far out on the coast beyond Egypt. He had immigrated and settled in Jerusalem. To support his family he had hired out as a laborer in the fields, orchards and vineyards. Such work was done early in the morning, to escape as much as possible the exhausting heat of the day. It was now long after sunrise; the heat had become oppressive when he returned to Jerusalem, tired and hungry, in need of rest. A cooling shade, a pleasant lunch, genial friends were about the level of his desires. If he had known what was ahead of him, he would without doubt have avoided the tumultuous procession approaching along the narrow street. Before he could turn aside, he was roughly seized by soldiers and commanded to bear the instrument of death in place of the One too exhausted to carry it Himself. Simon was in no mood to obey an order involving more work. No vigorous man with a sense of dignity would meekly submit to such an outrage. Why not one of the multitude? He protested and resisted. In the end he was compelled to do their bidding. And so he bent his shoulder and took up the burden of the cross.

Through what strange ways, through what devious paths had God in His providence brought this sturdy stranger, this commonplace working man that, he of all that vast multitude should be chosen to bear the whole weight of the holy Cross, the glorious instrument of the world's salvation! More than twelve legions of Angels were at that moment eagerly awaiting the command to give help. All the saints of the ages to come would be moved by a holy envy, in the contemplation of the priceless privilege granted to Simon alone. And yet he considered it at the moment a violation of his liberty, an unwanted interference with the ordered ways of his daily life, a distasteful task delaying the satisfaction of, even adding to his present physical needs.

What changed his rebellious mood we do not know. It may be that Jesus, relieved of His burden, was able to speak a word of gratitude; He may have turned on the distressed man one look of His divine eloquence, revealing to Simon, better than volumes, a sympathetic understanding of his plight, and a certain promise of a generous reward. What we do know is that Simon became a disciple of Christ. His fame in the early Church must have been very great, for ten years later St. Mark, writing his gospel at Rome, inserted into the record a contemporary fact—a thing unusual in the sacred histories. He says that Simon was the "father of Alexander and Rufus." (Mark 15:21) St. Paul knew his wife



and son Rufus, and was proud to call her "his mother." (Rom. 16:13) Both wife and sons were esteemed and honored for what husband and father did under a hot sun on a Spring day in Jerusalem when, weary and hungry, he sweated under the ugly beams that were soon to bear the Flower of Humanity and the Fruit of Salvation.

The future is God's province alone; the present is ours. Confidence in the goodness of God liberates from the bondage of fear. "The spirit of adoption of sons whereby we cry: Abba, Father" is a mighty insurance against the fear of the future. From end to end of creation, from the dawn of time to the crack of doom, there is one unwavering, infallible purpose in all God's ways. "To them that love God, all things work together unto good; to such as, according to His purpose, are called to be saints." (Rom. 8:28) The man from Africa, under the brutal compulsion of Roman soldiers, in the company of criminals, amid a riotous mob of bloodthirsty people, in the cowardly absence of chosen, consecrated apostles, discovered all these things worked together unto good, his everlasting good.

In the continuous recital of the Passion of Christ which is the pre-occupation of the elect in heaven, there is surely a moment when the choirs of angels, the venerable prophets, the apostles, martyrs, confessors, virgins, the whole company of glorious Saints, pay tribute to the lowly laborer, Simon of Cyrene. But this homage will only make him sink into new depths of humility, as he remembers that moment of indignant refusal. He will be overwhelmed with confusion as he recalls what might have happened, had he known or guessed what lay ahead of him on that narrow street. His eyes will seek the Face of our Christ and rest there in thankful knowledge. What he sees, we may see one day. In the words of the great mystic, Julian of Norwich: "When the doom is given and we are all brought up above, then shall we clearly see in God the secret things which now be hidden from us. Then shall none of us be stirred to say in any wise: Lord, if it had been thus, then it had been full well; but, we shall all say with one voice: Lord, blessed mayest Thou be, for it is thus; it is well; and now see we verily that all things are done as it was then ordained, before that anything was made."

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"Two excesses: reason excluded, only reason allowed."

—Pascal (*Pensées*)

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# Dogmatic Theology

## Reservation of the Holy Eucharist

NEIL SHARKEY, CP, STD

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In recent years a movement has appeared in Europe which expresses open dissatisfaction over any reservation of the Eucharist for purposes of adoration. The Dutch bishops warned their people against this movement on Feb. 5, 1962. The movement presents two basic criticisms. First, since the Holy Eucharist was not reserved in the early Church, except on occasion, to give it to the sick and dying, present practices of reservation for cultic purposes should be discontinued. Second, they maintain that the Eucharist is a mystery of thanksgiving and should be actualized only at the Eucharistic banquet. Opportunity for subjective devotion is to be provided for within the Mass, not outside of it.

### *Archaism*

The first objection takes the primitive Church as the norm for what should be in the present. Little or no place is given to authentic development of doctrine and practice. In the middle ages the Blessed Sacrament became, for some, an object to be adored from a distance rather than a food to be received. Cardinal Nicholas of Cusa, traveling through Germany in 1450, objected to lengthy exposition of the Eucharist. He maintained, rightly, that the Eucharist was not to be used as a showpiece. Yet abuses need not destroy reasonable practice. The Council of Trent realized this and decreed in 1551: "If anyone says that in the holy sacrament of the Eucharist the only-begotten Son of God is not to be adored even outwardly with the worship of latria (the act of adoration), and therefore not to be venerated with a special festive celebration, nor to be borne about in procession according to the praiseworthy and universal rite and custom of the holy Church, or is not to be set before the people publicly to be adored, and that the adorers of it are idolators: let him be anathema" (Denz. 888). Speaking of archaism, Pope Pius XII declared in 1947: "Unwise and mistaken is the zeal of one who in matters liturgical, would go back to the rites and usages of antiquity, discarding new patterns introduced by disposition of divine providence to meet the changes of circumstances and situation" (*Mediator Dei*, No. 63).

### *Theory of Dynamic Presence*

The second criticism is quite delicate and has led to the expression of ideas on the Holy Eucharist which come close to the error of dynamic presence. In the 16th century, the theory of dynamic presence meant that our Lord was in the Eucharist only as a sign, or force, at the moment of use. On Sept. 22, 1956, Pope Pius XII, in writing to the international liturgical congress of Assisi, spoke out against certain theologians who interpret the words of Christ in such a way that, nothing remains of the real presence of Christ except a sign emptied of its proper contents. The Eucharist is reduced to a meal of thanksgiving: a sign of the dynamic power of our Lord in heaven over the celebrating congregation (cf. *ASS* (1956), pg. 720). As a consequence, one must be careful not to put an emphasis on the notion of a "Eucharistic banquet," or "sacrificial action," in opposition to any focus on "the physical presence of our Lord in the Holy Eucharist." Catholic teaching is clear: "If anyone denies that in the sacrament of the most holy Eucharist there are truly, really, and substantially contained the body and blood together with the soul and divinity of our Lord Jesus Christ, and therefore the whole Christ, but shall say that He is in it as by a sign or figure, or force, let him be anathema" (Denz. 883).

Some, further, seem to fall into the erroneous opinion that the basic structure of the Eucharist lies in its character as food for a cultic meal. Rudolf Bultmann supports this view: "The act is first and foremost a meal." Emphasis is thus placed on the act of eating; and the words of institution, as found in the gospel of St. Matthew, are used as evidence: "Take, eat; this is my body" (Mt. 26:26). It is true the Council of Trent did say that the Sacrament of the Eucharist "was instituted by Christ the Lord to be received" (Denz. 878); but this is only one aspect of the total mystery. Some have concluded, however, that our Lord is present in the Eucharist only at the moment of eating. Many Lutherans hold this opinion. As a consequence, they object to the reservation of the Blessed Sacrament and any acts of adoration extended to our Lord. Martin Luther's theory was quite close to this notion of dynamic presence, though slightly different. He rejected the Sacrifice of the Mass as a human work, yet upheld the real presence from the moment of the consecration to the act of Communion. He opposed reservation. Calvin also held a theory of dynamic presence. He taught that as one received the Eucharist, a power emanated from the body of Christ in heaven and was communi-



cated to the spirit of the person. It was because of such a situation that the Council of Trent declared: "If anyone says that after the completion of the consecration, the body and blood of our Lord Jesus Christ is not in the marvelous sacrament of the Eucharist, but only in use, while it is taken, not however before or after, and that in the hosts or consecrated particles, which are reserved or remain after communion, the true body of the Lord does not remain: let him be anathema" (Denz. 886).

### *The Real Presence*

Factually, if we look at the words of institution, as reported in the gospels, we discover they are oriented, not toward eating and drinking, but toward the Sacrifice of the New Covenant. Even in the gospel of St. Matthew we find these words: "And he took the cup, and when he had given thanks he gave it to them, saying: 'Drink of it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins'" (Mt. 26:27-8). In St. Luke's gospel, the consecration of the bread is also linked to the Sacrifice: "This is my body, given for you" (Lk. 22:20). The same idea is found in the words of St. John's gospel: "This bread which I shall give for the life of the world is my flesh" (Jn. 6:51). Our Lord's incarnated presence in the Eucharist was demanded for the Sacrifice of the New Covenant before it was demanded as food. To partake of this sacrificial meal, the Christian must first believe in our Lord's incarnated presence in the mystery. St. Paul, as a consequence, warned the Corinthians of the necessity of "discerning the body" (1 Cor. 11:29).

In affirming the presence of his body and blood in the Eucharist, our Lord referred to the total reality of the incarnated Word. In the Hebrew and Aramaic, the term flesh indicates the whole person. Because God's word is creative and effectual, to say, "This is my body, or flesh," means the immediate real presence of the Word incarnate. This presence is absolute. It is the first reality of the sacrifice and sacrament of the Eucharist: that which gives value to the sacrifice and Eucharistic meal.

### *Reservation of the Eucharist*

To understand the meaning of why the Eucharist can and should be prolonged beyond the offering of the Sacrifice of the Mass, one should recall that, according to the epistle to the Hebrews, there is only one sacrifice of Christ (Heb. 9:12; 9:28; 10:14), consummated on the altar



of the Cross, but carried by Him beyond the veils of earth and perpetually presented and continued, before God the Father in heaven.

The Sacrifice of the Mass, on earth, renews and makes present—every time it is offered—this Sacrifice of Christ, in a sacramental manner. Our Lord, reserved in the tabernacle, is the sacramental sign of his continued heavenly presence. Present in the tabernacle, he does not offer himself sacramentally as he does at Mass, but he remains in the state of a living priest and victim, who intercedes for men.

Reservation of the Holy Eucharist, then, far from placing itself outside the limits of liturgical action, enables the incarnated Word of God to remain present on earth. And this sacramental presence on earth is the sign of his glorified presence in heaven. We, on our part, by reserving the Blessed Sacrament for purposes of adoration, manifest our faith in his real presence, and enter into a living encounter with him.

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## Moral Theology

### Mixed Marriages

NICHOLAS GILL, CP, JCD

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#### *"Written" Promises—The Choice of the Child's Religion*

The expression "mixed marriage" includes those with the impediments of Disparity of Cult and Mixed Religion. Disparity of Cult marriages began in Apostolic times between the faithful and the unconverted, while Mixed Religion nuptials were almost negligible until the time of the Protestant revolt. The former is an invalidating impediment, the latter a prohibiting one, according to present Canon Law.

In both impediments we distinguish between the Divine-Natural Law and the Ecclesiastical Law. By the Divine-Natural Law Catholics are forbidden to contract marriage with a non-Catholic (baptized or not) if there be danger of perversion for the Catholic party or the children (C. 1060). This danger—proximate and not merely remote—is present if either one's faith or morals is in jeopardy. By Ecclesiastical Law mixed marriages are prohibited unless all the conditions of the Church are met: grave reason, written promises, moral certitude of their fulfillment. The

*usual means* to ensure the observance of the Divine Law is the party's acceptance of promises. The "written" promises are of ecclesiastical origin.

### *"Written" Promises*

Is it possible that the Church will not require "written" promises in the future? Yes, since there are other means to safeguard the faith of the Catholic and his offspring, and because the Church, becoming more aware of her mission to the world and her ecumenical goals, may be striving even in each marriage in the post-Conciliar world, for objectives broader than the immediate marriage at hand.

Actually, some bishops and experts think that the time has come to make a change. They opine that the written promises have lost much of their effectiveness. Today, with people enjoying a freedom of thought and of expression unheard of in past centuries, and rebelling against anyone who dictates to them, it is alleged that written promises only antagonize non-Catholics, who think they are being forced into this unpleasant experience, at a time when they are powerless because they are helplessly in love. To demand promises of them at such a time and event only embitters them, and creates an unhappy religious climate for the marriage. Why not, instead, put greater burdens on the Catholic to emphasize his lifelong responsibility? Require the Catholic to receive a more lengthy preparation before contracting a mixed marriage; explain to him in a concrete way the many dangers and challenges of a mixed marriage; encourage him to strive toward the highest ideals in all areas of Christian living; prepare him to deal with the inter-faith problems of religious education, church attendance and support, reception of baptism, confirmation, penance, Eucharist; the choice of sponsors, etc.; warn him about the marital issues on which there can be no compromise. The same line would be followed in our preaching and catechetical instruction. With this new emphasis on the Catholic's responsibility, and with no promises demanded from the non-Catholic, the Church would then entrust the priest with the duty of explaining the Divine-Natural Law to each couple, and requesting their cooperation—a form of the dialogue. Only if they resisted the children's Catholic education, or stated that they would choose it on an existential basis (as the children are born), would the priest be unable to seek a dispensation from the bishop. If no objection is forthcoming, then their silence may be interpreted as an equivalent or implicit promise.

Other bishops and experts say that this thinking reads well on paper, but won't stand up in practice. The "old way" is still the better one and will bring greater blessings to the Church and a better quality to mixed marriages.

### *Choice of Child's Religion*

Suppose that one of our separated brethren in a mixed marriage insists that he be allowed to rear at least one child in his religion. Would the Church grant a dispensation for the marriage? Would she tolerate this arrangement?

The law of God imposes the duty on the Catholic party to educate *all* the children in the true religion. Each child has the same right as the others. The parent, in possession of the true religion, must communicate it to the children. The obligation arises from the parent's reception of baptism, confirmation, matrimony with the voluntary acceptance of future children. The child, once baptized, has the right to the full gospel message, not to only a part of it. This has been the traditional argument of the Church. "Surely the obligation of the parents to provide as far as they can for the Catholic education of *all* their children, is a most grave duty and one which admits of no dispensation. The Church by her laws determines this obligation of the law of God . . ."\* The Church has consistently refused a dispensation from the impediments unless the promises extended to *all* the children. A marriage contracted with the agreement to bring up even one child in a non-Catholic religion begets an automatic excommunication for the Catholic party (C. 2319, 1, 2).

In the past few centuries, some governments enacted laws which chose the religion of the children—e.g., the male children followed the religion of the father and the female of the mother, unless the parents made a prior agreement. The Church has never consented to this arrangement, and her silence in certain instances was simply a toleration, lest greater evils should come to Christ's Mystical Body.

Yet, *in dire circumstances* the Church, foreseeing that the children will be brought up outside the Catholic religion, has granted a dispensation from the impediment and allowed the marriage. The conditions are exact-

\* Holy Office, 1938; Response and Instruction for the Bishops in Japan for marriages in which the parents do not control the child's religion. A reading of the entire text will shed much light on this complicated subject.

Bouscaren, Digest, II, pp. 281-285.

ing: civil laws leave no choice to the parents; the Catholic must do all he can to secure the child's baptism and Catholic education; the parent is not the cause of the child's loss of religious training; he has no other opportunity to marry. The Holy Office, after revealing these conditions, gives the reason for its conclusion: "For the fact that they generate children, foreseeing the impossibility of their Catholic education, does not make them the cause that their children are not regenerated by baptism. And even though, by begetting children, they are said to cooperate in some way to their non-Catholic education, if this be cooperation at all, it is material cooperation, for the placing of which they have, in this case, a very grave justifying reason—namely, the natural right of man to marriage and its natural use. . . . The celebration and use of marriage in such a case is an act having a double effect, good and bad, which are so connected that the good effect cannot be obtained without the other. For in the circumstances of which we are speaking, owing to the manners and customs of the people, the want of baptism and Catholic education is inseparable, not merely from this particular marriage, but from the right to enter the married state at all, which latter is the good effect, alone intended." (Bouscaren, II, 285)

It seems unlikely that the principles given and explained by the Holy Office can be applied to mixed marriages generally. It seems even more unlikely that the parties will be allowed to decide in each case. But there could be new applications of the *dire circumstances* in some parts of the world.

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## Pastoral Theology

### New Directions in Psychology

MELVIN GLUTZ, CP, PhD

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To speak of a new direction in psychology is to be guilty of a cliché, for the whole history of the science has been a succession of new approaches, new theories, new schools. In the last twenty-five years, the variety of schools has yielded somewhat to an eclectic and unifying tendency. Eclecticism in turn has provided a favorable climate for new influences of a philosophical, humanistic, and even of a religious kind, that are helping to produce a healthy revolution in psychology.

Prolific work is still being done in the particular fields of the science,



such as physiological studies, testing, and experimentation. But it is in the overall field of personality, especially as related to motivational theory and psychotherapy, that developments are taking place which are of most significance to us priests and will perhaps prove most revolutionary to psychology itself.

A recent article in the journal of the American Psychological Association proposed that "a major breakthrough is occurring at the present time in psychology." Another author, Abraham Maslow, says: "There is now emerging over the horizon a new conception of human sickness and of human health, a psychology that I find so thrilling and so full of wonderful possibilities that, I yield to the temptation to present it publicly even before it is checked and confirmed."<sup>1</sup> Maslow calls this new movement "The Third Force," because it contrasts sharply with the two major orientations of psychology—the Freudian and the behavioristic.

The Third Force is a convergence of many different movements in psychology, each of which was seeking a more adequate concept of man than that presented by the older schools. Major influence has come from the clinic, where the whole man is encountered, and from existential philosophy with its emphasis on freedom and the search for meaning. Some of the more important names associated with the new movement are: G. Allport, R. May, E. Fromm, C. Rogers, A. Maslow, and V. Frankl.

We can best understand The Third Force by summarizing some of the points emphasized by this group of writers.

1. *Methodological flexibility.* Psychology is shaking loose from the grip of mechanistic science, which sought to explain man according to the method of physics and chemistry. The physiological approach to man's psychic life is still strong, and significant advances have been made in it, especially in drug therapy. But emphasis on psychosomatics has highlighted the influence of the psychic and spiritual upon the body, thereby counteracting the tendency to reduce the psychic to the physical. Psychology is becoming human rather than robotic. Likewise, there is increasing awareness of the limitation of statistics for studying man. In the clinic, the psychologist faces the individual human person in all his uniqueness; the person is not an abstraction or a statistic. The influence of clinical experience upon theoretical psychology has pointed up the impossibility

<sup>1</sup> *Toward a Psychology of Being* (Van Nostrand Insight Books, 1962) p. 3. This little paperback is a good introduction to the new movement. Its bibliography suggests further reading.

of classifying and categorizing the human individual. Methodological flexibility is opening up the doors of psychology so that theology and philosophy may enter to present their valid insights about man.

2. *The whole, rather than parts.* After many generations of atomizing man, his consciousness, and his behavior, psychology is coming to realize that the total human person is the unit of behavior. The need of starting with the whole was emphasized by the Gestalt school of psychologists and has now gained in influence. It is especially welcome to the Catholic philosopher, who has always emphasized the unity in man under the direction of his spiritual faculties.

3. *The normal rather than the pathological.* The Freudian concepts were developed from a study of sick people and were then extended to normal people. Although some valid knowledge of human nature can be derived from study of the mentally diseased, the new psychology concentrates upon the normal, mature, self-actualized person, and builds up a theory of personality from observing these best human individuals. The genius of Freud will continue to be recognized in the realm of the pathological. But as Maslow remarks, "Freud's picture of man was clearly unsuitable, leaving out as it did his aspirations, his realizable hopes, his godlike qualities."<sup>2</sup>

4. *Contemporary rather than infantile.* Classical Freudianism placed the crucial determinants of personality in the various stages of infantile sexuality. The deviant psychoanalytical schools put the emphasis upon later life situations, in place of infantile complexes and traumas. The one or two basic instincts or needs postulated by Freud were multiplied by others and even hierarchized. Gordon Allport of Harvard, one of the most respected of American psychologists, proposed, twenty-five years ago, a theory of the functional autonomy of motives: a motive which originally grew out of a basic need becomes independent of that need and stands on its own merits. Such a theory of motivation removes the necessity of explaining all adult behavior in terms of infantile or childhood experiences.<sup>3</sup>

5. *Conscious rather than unconscious.* The great discovery of Freud was the dynamism of the unconscious psychic life. Much of the motivation of even mature and well adjusted individuals is not conscious, and often at the level of awareness the deep-moving forces are cloaked in

<sup>2</sup> *Ibid*, p. 12.

<sup>3</sup> Cf. G. Allport, *Pattern and Growth in Personality* (Holt, Rinehart, & Winston, 1961). This book is highly recommended.

rationalizations. This encouraged Freud to locate the focus of personality in the unconscious and to minimize the fact of consciousness. The psychic life was said to be like an iceberg, two thirds below the surface. Contemporary psychologists have challenged some of Freud's postulates about the unconscious: that it dominates psychic life almost completely, that its content never changes, that it contains only what is evil, dangerous, and anti-social, rather than what is noble and good. Many writers have turned away from this one-sided emphasis and have developed an "ego-psychology" which acknowledges the dynamism and regulatory power of conscious experience.

6. *Values.* Previously any mention of values was ruled out of psychology. Now it is becoming respectable to raise questions bordering upon morality and philosophy of life. V. Frankl maintains that "existential frustration," or meaninglessness, constitutes a new neurosis of modern times, and his type of "logotherapy" consists in helping a patient gain an integrating "world-view" and to find value in his life.<sup>4</sup> Thus, the clinic is forcing psychology to break out of its materialistic mold and to seek strictly human values. At this point, the Catholic theology and philosophy of man are relevant and can make a contribution to psychology. Catholic psychologists are active in their field and are becoming more and more respected by their colleagues.

7. *Freedom.* The old laboratory type of psychology banished the concept of freedom of choice. Under the strong influence of existentialist philosophy and of the experience of the clinic, freedom has been reinstated as an admissible term in the psychologist's vocabulary. One author speaks of "the wedge which the determinism-freedom issue has driven into the camp of modern psychology." But there is grave danger that psychology, in the absence of a valid philosophical defense of freedom, will settle for a notion of freedom as merely absence of external or of neurotic determination. The time is ripe for Thomists to make a deeper study of freedom in the light of contemporary psychology, and to propose their philosophy of man as an adequate explanation of this important attribute of man.

The above points will serve as a meager introduction to the new direction in psychology. This movement is heartening for us priests. It promises

<sup>4</sup> "Psychiatry and Man's Quest for Meaning," *Journal of Religion and Health*, 1 (1962) 93ff. Mention should be made of this author's book, *From Death-Camp to Existentialism: A Psychiatrist's Path to a New Therapy* (Beacon Press, 1959).



to produce a concept of man that approaches and supplements our traditional Catholic view. As a result, dialogue and cooperation with psychologists and psychiatrists will become easier and we will have greater assurance when we have to refer people to a doctor for professional care.

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## Sacred Scripture

### Recent Gospel Studies and the Gospel Preacher

CARROLL STUHLMUELLER, CP, STL, SSL

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On April 21, 1964 Pope Paul VI approved an instruction of the Biblical Commission, *On the Historical Truth of the Gospels*. An accurate translation can be located in the *Catholic Biblical Quarterly* 26 (July 1964) and in *Theological Studies* 25 (Sept 1964) 402-408. The document is a courageous one, when judged against the very bitter and hard-fought scripture controversy of the past few years. It is also an exceptionally clear statement, not only for pointing out the gains and new insights already achieved, but also for indicating the direction of future gospel studies. In many ways it answers the half-serious, half-sarcastic question, "What have the scholars been doing to our gospels?" And it silences the annoying misquotation of John 20:13, "They (the scholars) have taken away my Lord, and I do not know where they have laid him" (*Priest* 16 [Dec 1960] 1069).

Missionaries and preachers sometimes fear that recent studies have ripped their sermons apart. They will find, instead, that this instruction insists upon the same basic attitude which they themselves have been following: to use the Gospels not as geographical or historical guides, but as divine helps for living and understanding the mystery of salvation in Christ Jesus. The gospel preacher may have to modify some expressions and tidy up other details in his sermons, but he is constantly doing just this, as he adapts examples and allusions to scientific advances and new situations.

1. *The Historical Background*. The present trend in gospel studies is due in great measure to the *Formgeschichtliche Schule*, the Form-Critical Method, inaugurated and developed by Rudolf Bultmann and Martin Debelius, 1919 onwards. These scholars scrutinized the gospels for various



literary forms and felt more and more competent to isolate miracle stories, pronouncement stories, conflict stories, sayings (*logia*), parables, etc. Each type, they rightly claimed, was governed by its own particular laws to which the exegete must attend. The form-critic wrote under the impact of existential philosophy, and its presuppositions led him to claim, not only that the various literary forms resulted from the preaching and worship of the early church, but also that the problems and anxieties of this church acted like creative fires, producing the truth within these literary forms. Only after the gospels were "demythologized" of their stories and late expressions of faith, could the historical Jesus be reclaimed. Very little was left of Jesus after the "Christ of faith" had been removed. This historical background has been sketched by Father Barnabas M. Ahern, CP, in ch 4 of his book, *New Horizons*, and by Msgr. Myles M. Bourke, in *Thought* 39 (Spring 1964) 37-56, reprinted in *Studies in Salvation History* (Prentice-Hall, 1964).

A new trend, however, set in. While Form-Criticism stressed the creative role of the early church, a new school of exegesis, *Redaktionsgeschichte*, closely examined the role of the individual evangelists or gospel redactors. Willi Marxsen and Vincent Taylor recognized the unique contribution of St. Mark; Hans Conzelmann, of St. Luke; C. H. Dodd, of St. John. While *Formgeschichte* recognized the importance of church worship and preaching for a full understanding of the mystery of salvation, *Redaktionsgeschichte* highlighted the special intuition of the individual gospel writers. Each in its own way directed attention away from sterile historical studies, and concentrated upon the inner spiritual meaning of the gospels.

2. *The Catholic reaction* was cautious at best, ordinarily very adverse. The Catholic scholar, and especially the Pontifical Biblical Commission could not disentangle the authentic scriptural conclusions from the philosophical conclusions of Existentialism. What might have remained a scholarly disagreement degenerated into fear and then panic, when "Modernism" simultaneously hit the ranks of Scripture studies. The suppression was severe and decisive. If a personal note is permitted here, I can remember a remark by the then Father Augustin Bea, SJ, during a class at the Biblical Institute in Rome. He regretted, he said, the excessively harsh measures taken against Modernism. Catholic scholars took refuge in a hands-off policy and left many books of the Bible untouched for several decades. At the very same time, however, archeological and literary studies of the Bible were striding ahead with giant steps.

During the reign of Pius XII, a new confidence was placed in scriptural scholarship. The *Divino Afflante Spiritu* (1943) was issued precisely to endorse and encourage the scientific study of the Bible. The earlier decrees of the Biblical Commission were said to remain in force, but only to the extent that they were related to matters of faith and morals; those dealing with literary and historical details were open to revision (see the *Catholic Biblical Quarterly* 18 [Jan 1956] 23-29).

John XXIII allowed all sides to speak out freely, and in the process many voices, never heard from during Pius' reign, cried alarm! Fear and distrust, wonderment and bewilderment spread, as high ranking churchmen leveled heavy condemnation against form-criticism and the new literary advances in scripture studies. Many of their pronouncements can be located in the *American Ecclesiastical Review* July 1961, p. 1-14; Sept 1961, p. 145-151; Dec 1961, p. 362-365; the March and June issues of 1962. The *Monitum*, issued by the Holy Office in June 1961, was very negative in its defense of the "germanam veritatem historicam et obiectivam Scripturae Sacrae." This background makes the plain-spoken language of the new Instruction almost miraculous!

3. *The Instruction* states, as one might expect, that false philosophical and theological principles be first expugned. It lists some of these erroneous assumptions as, refusal "to admit that there exists a supernatural order, or that a personal God intervenes in the world by revelation properly so called, or that miracles and prophecies are possible and have actually occurred. There are others who have as their starting-point a wrong notion of faith, taking it that faith is indifferent to historical truth, and is indeed incompatible with it. Others practically deny *a priori* the historical value and character of the documents of revelation. . . ." But after rejecting abuses, it explicitly endorses "the sound elements . . . in the 'Form-Critical Method' . . . for a fuller understanding of the Gospels." Positively, it directs "the interpreter . . . to the three stages of tradition by which the doctrine and the life of Jesus have come down to us."

*First*, there is the life-setting of Jesus' own ministry (*Sitz im Leben Jesu*). Jesus followed the methods of reasoning and of exposition common at *His* time; these may vary at times from our western, twentieth century styles of speech. *Second*, the gospel contains the life-setting of the early church (*Sitz im Leben der Kirche*). In the fuller light of Pentecost, the apostolic preachers "interpreted His words and deeds according to the

needs of their hearers." There gradually emerged in church tradition a treasury of "catecheses, narratives, testimonies, hymns, . . . and other literary forms." *Lastly*, the gospel writers "selected certain things out of the many which had been handed down; some they synthesized, some they (further) explained; . . . (other) items were adapted to the circumstances of the faithful." All was unified under a "special purpose which each (evangelist) had in view."

4. The *gospel-preacher today* follows the precisely same steps. He strives to impart salvation in Christ Jesus, but he wants his message to be vital and meaningful to the modern generation, so as to enlist a lively, devoted loyalty to the sacred person of Jesus. The following books will provide further help in the various steps of depth-penetration of the gospel message:

J. Jeremias, *The Parables*. 2nd ed. New York: Scribners, 1963

T. W. Manson, *The Sayings of Jesus*.

H. van den Bussche, *Understanding the Lord's Prayer*. New York: Sheed and Ward, 1963

*The Eucharist in the New Testament*. Baltimore: Helicon, 1964

*Baptism in the New Testament*. Baltimore: Helicon, 1964

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## Philosophy

### Person and Society

JOHN J. REARDON, CP, PHD

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If the present century can be characterized by one word, the word is *change*. Since the turn of the twentieth century there have been tremendous and universal changes. Change has become so prevalent that, for many there is nothing but an evolutionary concept of reality. No doubt there is the evolutionary concept of reality and the twentieth century is seeing the full advent of this, but at the same time, can it be maintained that only change has value or that only change exists? If there is nothing but change, then it alone is the abiding reality and conversely, there are no "grass roots" realities, no eternal verities. Such a one-sided view leads to two things, intellectual confusion and a loss of concepts required for correct living.



In the social order, this fact of change is apparent in a marked degree. There is continual social change, one social order gives way to another, but is any social order simply an order of constant change, or are there stable realities even with the phenomenon of change? Is the modern social order just a series of problems offering no solution at all, or are there permanent values that remain, even despite the constant change? No man can deny the evolutionary aspects of social realities, but at the same time, the presence of eternal truth must be discovered not just in its transcendence, but also in its transcendence in relation to man's encounter of it within the perspective of our "dialectical and historical" existence. Then, and only then, can our discovery of eternal verities be objectively true and not merely subjective and relative to man or to a particular age.

In this day of social upheaval it is more than necessary to keep in mind the question of eternal truths—truths as such in "*rerum natura*" and verified in experience—as applied to man and the social order. There are eternal truths present in this modern existential and historical situation. This brief paper would like to present a few notions of two truths that are eternal and still encountered in the existential order of social living. These are the notions of person and society. These are basic to social living.

What is to be understood when man is specified as a person? At the risk of a slightly technical approach, the answer to this question may be expressed in this manner: a person is a complete substance, subsisting by itself, separated from all other realities, and endowed with a rational nature. Primarily, a person exists by himself. This factor does not imply self-creation, but existence in himself and not in something else. A person is a complete substantial essence, a complete rational nature.

Person as person enjoys a certain uniqueness but this is coupled to a social character, for man is by nature a social animal. He stands in need of the company of others to attain to his physical and mental well-being and his moral perfection. This is merely saying that man has a natural social disposition.

This factor of man's social nature indicates a further consideration. What is the nature of society, to which he is so disposed and what are his functions relative to it?

First, society is a union of men for the purpose of effecting some one thing in common. It is not a unity of being, an ontological unity, but a



unity of operation. It is a unified, ordered plurality of men in which the individual preserves his personal identity. Society consists in a natural ordered relationship with the co-ordination of member to member, and the subordination of all members to the whole. The decisive factor of man's incorporation into the social order is his personality, and his functions in society are based on this factor.

Man has three basic functions in social living—realization, contribution, and opposition. The person must attempt to realize the potentialities of his individuated human nature, and this he does by freely and intelligently incorporating himself into society. True, it is man's nature that obliges him to membership in society, but he freely actualizes this obligation.

Second, the person functions in society as a contributor. He must contribute values to society. This contributive function is both active and passive, for person gives values to society by his activity, but likewise, he must be receptive to the values society offers him in return. And although man is active and passive it is important to note that only personal activity can assimilate the values society places at his disposal. For only in this way do these values become truly personal possessions.

As a person, man is often called to play the role of opposition to society. This function, falsely regarded by many as anti-social, is of great importance. Although man is in society, as a person he is superior to it. Especially in modern times society often makes demands to which the person cannot concede, without a violation of his proper personal position. Against such demands man must exercise his power of opposition, even though at times the tendency to give in to such demands may be strong. This function of opposition protects man from relinquishing natural inalienable rights. To surrender these rights in a perverted social order is contrary to the natural law, and therefore to God's will.

To this point, consideration has been given merely to the nature of society and the functions of the person within society. This has been general in character. More specifically, it is necessary to consider the person, relative to the more perfect of human societies—the civil society, whose object is the integration and unification of the social character of man.

The relation of the person to the state or political society is based upon two principles—the principle of the whole and the principle of the common good.

The state is a whole. Its members are persons who are by nature ordained to be parts of this whole. This is evident from the social nature of man. The state is perfect because it has by the multitude of the rational parts that compose it, the means to bring them to happiness here and to direct them toward eternal happiness. Still, the principle of the state as a whole and person as a part does not destroy the uniqueness of the human person, but rather brings it out. Modern totalitarian regimes, of course, with their materialistic philosophies, reduce the concept of person to that of individual and, as a consequence, subordinate the person completely to the state. There is no purpose beyond a temporal purpose in such a philosophy of the state and so logically the transcendence of a supernatural destiny for the human person is denied.

This relation of part to the whole—person to state—is governed by purpose, and from this it follows that the state is subject to the moral law and not just the person. Anything that acts for a purpose is subject to law. The state, therefore, has rights and duties. It has a moral bond with each person because the person brings to the state a nature bound by the moral law. The state must conform to the moral law which the person brings to it, for only by so doing can it bring about the perfection of the person.

The state must have a purpose that partakes of the nature and operation of its members. The person acts for a good. The state must likewise act for a good which is called the common good. This is the second principle upon which the relation of person to political society rests.

In seeking the common good, the state must be ever conscious of the fact that the perfection of the person is found in the acquisition of moral virtue, and only when it acts in harmony with this idea will the relation of the person to the state be reciprocal and lead to mutual perfection. Membership in the state does not make the individual an instrument of the state, but the state serves human nature by enriching it out of the treasury of the common good.

These few random philosophical thoughts on person and society, in this era of change and emphasis on the evolutionary aspect of reality, should be of assistance in avoiding some of the modern intellectual confusion relative to the matter, and aid in seeing reality from both its static and dynamic aspects.

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# Mission Source Material

NEIL SHARKEY, CP, STD

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## 1. *Mission Theology.*

"The Holy Father and the Specific Mission of the Church," *Christ to the World* (1964), vol IX, No. 4, pg. 382-3. Recently it has been asserted that religious pluralism is willed by God, that the different great religions are parallel ways to go to him, that we may be content with making Protestants better Protestants, Moslems better Moslems, the Hindus better Hindus, Buddhists better Buddhists, without trying to convert them to Catholicism. It has also been suggested that we limit our apostolate activity to no more than bearing witness to Christ by our mere presence in the world: the apostolate of presence. Since the Fall of last year, however, the present Roman pontiff had made important declarations on essential points which had been questioned:

1. "All are called by God to eternal salvation."
2. "God wills that all those who are still far away may be brought close through the blood of Christ."
3. "The work of the Church is essentially missionary, in accordance with Christ's commandment: '*Euntes in mundum universum, praedicate Evangelium omni creaturae.*'"
4. "Missionary dynamism springs from the potential, but not yet fully effective catholicity of the Church, from the Pentecostal investiture of universality bestowed upon the Church."
5. "The apostolate must be considered as a precept and vigorous impulse which must be obeyed without objecting that one is weak. 'It would go hard with me indeed if I did not preach the Gospel' (1 Cor. 9. 16)."
6. "The preaching of the Gospel, by its very nature, belongs to the life of the Church; it is the principal duty of the Church."

## 2. *Personal Encounter with Jesus Christ.*

L. Lochet, "*La rencontre du Seigneur,*" *La Vie Spirituelle* (Aug.-Sept., 1964), pg. 295-309. It appears that our age has inaugurated a deep personal encounter with Jesus Christ, the God-Man. We seek, today, to

embody the mystery of the Incarnation in our person and society. We seek to make Christ present everywhere. We attempt to order all our achievements toward the Son of God.

a) Factually, the mystery of the Incarnation unveils its meaning to every period of history. The *OT* longed for the perfect unveiling of the mystery of God, who was present among his people as a Sovereign Lord. This presence of God was a promise of a more perfect fulfillment. Revelation given in the *NT* continued to unveil the mystery of the Person and work of Jesus Christ: the mystery of God living in and among his people. The Son of God became incarnated in the Person of Jesus Christ, though no one perceived the infinite fullness of the mystery. The apostles, the disciples, our Lady, observed the person, words, and actions of Jesus and sought, at the same time, an ever new progressive understanding of the mystery. This understanding did not end with the Resurrection and Pentecost. The Spirit of Jesus continued to guide them into all the truth (Jn. 16. 13).

b) We do not encounter Jesus Christ in the same way as did the Christians in apostolic times or in the middle ages. There is something unique about our situation. The structure of society and the modern state is secular. Rulers no longer make religious decisions for a nation. One is no longer carried along by society, the family, a system of education. The present wave of secularism is a belief in the material components of life and a denial of spiritual components of God and the soul. Faith, today, is a question of a personal act, a personal engagement, a personal commitment.

There are, however, positive counterparts to the many disconcerting aspects of modern life. When one says today: "I believe in Jesus Christ," what he means is: "I, a free responsible person, believe in *You*, a divine Person." Faith, as a result, has become deeply personal both with regard the subject and its object. It becomes a deep personal encounter with the divine Person of Jesus. Sacraments are considered as personal actions of Christ, actions of the glorious risen Christ present and active in the Church. The Sacrifice of the Eucharist makes Christ present in the midst of the Church assembled together. When we read, or listen to sacred scripture, the Person of Christ speaks to us through His words. As we live in grace, the Person of Christ lives in each of us: speaks to me, calls to me.

c) In a true sense, it would seem that our faith, today, is deeper than



that of Christians in any period before us. The apostolic Christians, for example, expected the imminent return of the risen Lord and cut themselves off from the world and daily labor. They encountered the Lord interiorly, but made little effort to meet Him in and through the things of the world. Today, we understand that the mystery of the Incarnation brings deliverance to the whole universe. We, on our part, cooperate with the Lord's present redemptive activity, and impregnate society while dedicated to Jesus Christ. The modern Christian lives to make Christ present in every situation, precisely as it is conditioned and problematic.

### 3. *Redemption.*

James V. Schall, SJ, "The Crisis of Redemption in Modern Literature," *Religion in Life* (Autumn, 1964), pg. 617-30. One might be surprised to learn that modern literature, especially the novel, displays profound interest in theology and the mystery of redemption. In the past, writers looked on theology as a vague discipline that was irrelevant to life, and uninteresting; but, today, one finds the problems of morality, evil, God, sin, suffering, salvation, death, present in every field of modern literature. After a period of moral confusion—the last frontier of sex—we find new probings and growing interest about the ideal of an ordered human society, and man's obligation to do the right thing. Literature is at the point where it sees that the dilemma of evil, suffering, and God can only be resolved in a solution demanding man's redemption.

Robinson Jeffers, in the poem "Where I," speaks of a young woman who suddenly learns that she is to die shortly. This knowledge gradually transforms her. She does not despair, but understands that all things—life, death, terror, pain, joy, song—pertain to a mystery of redemptive suffering and love.

The modern novelist has become fascinated with the personal experience of loneliness. Thus John O'Hara asks: "What, really, can any of us know about any of us, and why make such a thing of loneliness, when it is the final condition of us all?" Yet loneliness forces the writer to search for salvation in Someone rather than in something.

The modern novel suggests that the problem of sin emphasizes the nobility of each act of free choice. The possibility of personal sin gives man a choice. "Choice might be the most important word in the world. It says that the way is open."

With the recognition of freedom, in the face of sin, there follows

the problem of honesty about what one truly is. No matter what others may think, or say, "I am just what I am." Honesty enables a person to see his guilt, and the harm he has caused the lowly and innocent, so that he can redeem his past.

Modern literature attempts to portray how the nobility of love silently challenges all forms of human darkness. "The lights have gone out in the sky. Blow on the coal of the heart. And we'll see by and by."

Finally, if we experience the presence of the mystery of redemption to the extent that, we give salvation to others through charity, yet the experience includes the presence of suffering and evil. Thus we understand what is implied in the statement of Faulkner:—"You have got to sin?" You ain't got to. And He knows that. But you can suffer. And He knows that too. He don't tell you not to sin, He just asks you not to. And He don't tell you to suffer. But He gives you the chance. He gives you the best He can think of, that you are capable of doing. And He will save you."

Thus modern literature accepts the illusions and difficulties of life, yet suggests the mysterious presence of grace. It looks on life as worthwhile, an experience out of which the sins of the past can be redeemed by suffering and love. It even seems to understand, in some vague way, that redemption is a supernatural gift of God's presence in and among men.

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*Angelicum* (Apr.-June, 1964) features both the April document of the Biblical Commission, *Instructio de historica Evangeliorum veritate*, and by C. Kearns, OP, an analysis and commentary, under the title, *Some First Impressions*. Of especial interest are the admonitions to various groups—to professors of scripture in seminaries and similar establishments, to preachers who deal with biblical topics, to writers for the Christian public at the popular level.

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"Much of the effectiveness of the missionary, although obviously not all, comes from the quality of his education."

—Very Rev. James P. White, CP  
*The Passionist Orbit*, Fall '64)

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"It is better to remain silent than to speak the truth ill-humoredly, and so spoil an excellent dish by covering it with bad sauce."

—J P Camus (*Spirit of St. Francis de Sales*)

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# Retreat Source Material

CRONAN REGAN, CP, STD

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## General

J. Murphy-O'Connor, OP, *Paul on Preaching* (N.Y., Sheed & Ward, 1964) pp. 314.

A biblical study, that is written in a fairly technical way, on the nature of preaching, the function of preaching in the economy of salvation, the role of the preacher, and the relationship which exists between the preacher and his audience. Important for the work of retreat preaching is the conviction that Paul does not allow the work of the preacher to be equated with that of the teacher. Not only is *what* a preacher says and *how* he says it important, but for Paul *what the preacher is* is crucial.

F. H. Drinkwater, "The Holiness of the Natural Law" *The Clergy Review* 49 (1964) pp. 428-438.

The meaning of a natural law morality is being dimmed for many of our people, by the forces of relativism and an inaccurate understanding of the freedom of the New Law of the Gospel. A closed retreat provides an opportunity to speak of the natural law, and to show that it is not a scholastic "abstraction" remote from actual life. This rambling and chatty article is a suggestive approach to just this need, and it provides the preacher with useful examples, and recent citations from Cardinals Suenens, and Gracías, as well as from Popes John and Paul.

J. Toner, OP, "The Church of the Poor" *Doctrine and Life* 14 (July, 1964) pp. 397-401.

V. Breton, OFM, *Lady Poverty* (Chicago, 1964) pp. 104.

E. Dunne, *Religious Poverty in Practice* (Dublin, 1964) pp. 106.

As Pope Paul said to our general chapter, "poverty is much discussed in the Church at the present time." Here are some sane suggestions to keep the discussion going on in retreats. J. Toner strongly urges the preaching of Christian poverty to the laity and the clergy. Breton's little book, in the form of meditations based on the life of Francis, ties the

essence of Francis' poverty to the beatitude of the poor, which is that of the humble. Dunne's work provides matter for that personal examination of conscience which can make a retreat conference more penetrating.

G. S. Sloyan, "Progress Report on the Liturgy" *America* 8/22/64 pp. 179-183.

As our retreat houses have been centers of social consciousness and action in their respective dioceses, they cannot fail to be centers where the Liturgy is experienced and clarified. S. points out that many of the transitional problems are rooted in the fact that, we priests have not been formed in harmony with the Spirit of the Council Constitution on the Liturgy. He suggests materials available from the Liturgical Conference (2900 Newton St., NW, Wash., D.C. 20018) that can help fill in the gap.

C. L. Salm, FSC, *Studies in Salvation History* (Prentice-Hall, N. J., 1964) pp. xvii, 236. Paper. \$2.95.

This paperback is a compilation of articles that were printed in the annual volumes of the various American professional societies. The retreat preacher who wants a guide into the meaning of salvation history, and an indication of what is going on in Biblical studies, will find these writings of our most accomplished scripture scholars most useful.

C. Davis, *The Making of a Christian* (N.Y., Sheed & Ward, 1964).

This book is concerned with the sacraments of baptism and confirmation—but it expands to give a feel for the whole biblical and liturgical field. This alone should recommend it to the retreat master striving for relevance to our changing world.

### *Special*

#### Laywomen

A. Alexander, "The Vocation of Celibacy among Laywomen" *Life of the Spirit* 19 (July, 1964) pp. 32-35.

The utility of this article lies in its focusing upon what appear to be the main problems of this group of women. It may be helpful to have the issues thus isolated and identified.



## Religious

Sr. Vera Marie, OCD. "Thoughts on Retreats for Nuns" *Review for Religious* 23 (July, 1964) pp. 473-480.

Cast in the form of a letter from a nun to her priest cousin, about to give his first religious retreat, this article effectively recalls to the preacher the affectionate womanliness of the nun, her yearning for a vital exposure to the objective doctrine of the Church—its broad horizons embracing the world, and its existence embodied in each member—and on her Bible and liturgy. And above all she appeals for the retreat master to encourage the nun with the realization that she is loved.

## Seminarians

Abp. L. J. Shehan, "The Seminary Today and Today's Seminarian" *The Priest* (Sept., 1964) pp. 742-750.

The apparent conflict of Christian freedom and obedience is the central point of this talk to seminarians at Roland Park, Baltimore. His approach is forceful and convincing—and it may provide useful orientation to priests charged with the difficult task of giving retreats to seminarians.

## Readings for Retreatants

K. McGowan, CP, *Your Way to God* (Our Lady of Florida Press, North Palm Beach, Florida, 1964) pp. x, 198; paper, \$1.00, imitation leather, \$1.50. Special prices for quantities.

Father Kilian's book is justly styled in the introduction "a book of spiritual guidance for the emerging layman." In 66 capsule-sized meditations, it provides this guidance and inspiration. The style is clear and concrete, the manner is virile, and the inspiration is clearly supernatural. The book is not a do-it-yourself guide to mental health, but a handbook of holiness. The emphasis is theocentric and Christocentric. The only thing I missed was an explicit emphasis on the communal character of the holiness and worship of the People of God—and this must be communicated if "conscious, full, and active" participation in the Liturgy is to be meaningful (cf. p. 177). The book is attractively put together, beautifully illustrated with the Stations of the Cross by Sister Mary of

the Compassion, OP, and amazingly inexpensive. It was written to be placed in retreatants' rooms and brought into their homes. It can bear much fruit there.

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## Quaestiones Disputatae

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*Wanted: Aggiornamento!*

I hesitate to lock horns with my former Lector—Father Bertin Farrell, CP—but, it seems to me that in his moral theology column (VC, April '64) he added nothing to our knowledge of the birth control controversy. He merely repeated the stock answers we could find in any of the dusty tomes. From my reading, it was a cut and dried, natural law "solution" to the problem.

Also under question, I understand, is the authoritative force of such pronouncements as are found in *Casti Connubii*. If there be no *de facto* infallible teaching proposed in certain areas of marital morality, then, in spite of the "almost infallible" character of recent papal pronouncements, shouldn't the reasoning of the "new theology" get a fair hearing? None of this reasoning was evaluated by Father Bertin.

I hope he will give us a critical summation of the new trends. Otherwise, it seems to me that, he dismisses out of hand the whole structure of closely reasoned thought. Our oft-repeated natural law arguments strike many as being blasé and unreal. Finally, may I recommend for anyone who may have missed it, an article on this controversial subject: "Father Haring speaks on Marriage and Family Planning." (*H & P Review*, July, '64)

—VERNON KELLY, CP

FATHER VERNON KELLY, CP

POPE PIUS XII

"... Under question, I understand, is the authoritative force of such pronouncements as are found in *Casti Connubii*.

"Nor must it be thought that what is contained in Encyclical Letters does not of itself *demand assent*, on the pretext that the Popes do not exercise in them the supreme power of their teaching authority; rather, such teachings *belong to the ordinary magisterium*,

of which it is true to say: "He that heareth you, heareth me." (*Humani Generis*)

### Pope Paul VI

"... If there be no *de facto* infallible teaching proposed in certain areas of marital morality, then, in spite of the "almost infallible" character of recent papal pronouncements, shouldn't the reasoning of the "new theology" get a fair hearing?"

"The question (the birth control controversy) is being subjected to study, *as wide and profound as possible, as grave and honest* as it must be on a subject of such importance. . .

"But meanwhile we say frankly that, up to now we do not have sufficient motive to consider *out of date* and therefore *not binding*, the norms given by Pope Pius XII in this regard. They *must* be considered valid, at least until *we* feel obliged in conscience to change them.

"It seems opportune to recommend that *no one*, for the present, takes it on himself to make pronouncements in terms differing from the prevailing norm." (Address given in Rome, June 23, 1964, to a gathering of cardinals.) [Italics mine.]

So, what else is *new* in marital morality? I recommend for anyone who may have missed them, the following articles on this controversial subject. "Notes on Moral Theology," *Theological Studies* (June 1964) pp. 232-243. "The Pill Controversy," *The Homiletic and Pastoral Review*, (June 1964) pp. 747-754. "Réflexions d'un moraliste sur la fécondité humaine," *Revue de l'Université d'Ottawa* (juillet-septembre 1964) pp. 409-463. These articles, I believe, give the "new theology" a "fair shake."

—BERTIN FARRELL, CP, STD

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# From the Celian Hill

TIMOTHY FITZGERALD, CP, STD

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## *Vatican II—Session III—Some Impressions of the Solemn Opening:*

As in many other televised events, the audience was given an intimate glimpse, missed by those actually present. The omniscient and sensitive camera unfolded a drama in the glory of St. Peter's, impressive in its simplicity, moving in its prayerfulness.

The Holy Father entered the basilica already attired in beautiful Gothic vestments. He was preceded by the 24 concelebrants. When they arrived at the Papal altar the Mass began immediately, and it was evident that this was going to be different than other solemn ceremonies. Gone were the massive candlesticks. In their place was a long, thin line of low candles across the center of the altar. Time and again the eye of the camera framed the great rectangular altar between the twisted Oriental pillars of Bernini's baldachino, giving the unmistakable picture of a dining room table set for the family meal. At other times the camera zoomed in until the whole screen was filled with the hosts on the paten or the chalice held aloft in offering. The mass itself was a blend of high and low. The entire assembly sang the *Kyrie, Gloria, Credo, Sanctus, Agnus Dei*. From the Offertory on, the concelebrants recited everything with the Holy Father.

## *Varia*

*Saints John and Paul:* Nine Passionist Bishops and our two Prefects Apostolic are living at the monastery during the present Session. They occupy the old General Curia wing. On Sept. 23rd, His Excellency, Gerardo Pellanda, CP, of Brazil celebrated his Silver Jubilee of Ordination with a Solemn High Mass in our Holy Founder's Chapel.

There are about 37 University Students this year. Padre Gesù Lizarraga, CP, has been appointed the new Director.

Having completed the revision, for publication, of his doctoral dissertation, Father Silvan Rouse has returned from Rome. *The Gift of Understanding according to Saint Thomas and His Predecessors* comprises thirteen of twenty-two chapters; 290 pp. A limited number of copies available, upon application to author. \$3:50.

The Passionist Sisters from Mexico—the new culinary staff at SS. Gio e Paolo, reside in the former residence of Abp. Kierkels, CP.





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"A man who is religious, is religious morning, noon, and night; his religion is a mold in which his thoughts, words and actions are cast—all forming part of one and the same whole."

—Card. Newman (*Parochial & Plain Sermons*)

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"A university is, according to the usual designation, an *alma mater*, knowing her children one by one—not a foundry, or a mint, or a treadmill."

—Card. Newman (*Idea of a University*)

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*"... The word of the cross ... is ... to us ... the power of God."*  
(1 Cor.: 1:18)

# Verbum Crucis



# Verbum Crucis

VOL. III

JANUARY, A.D. 1965

No. 1

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Opinions expressed by contributors do not  
necessarily reflect the views of the editor.

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## Guest Editorial

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As *Verbum Crucis* enters upon its third year of publication, I am very pleased to have this opportunity to congratulate and to thank the Fathers Provincial of both Provinces, the Editor—Father Aloysius, and all the Fathers who have collaborated in its production. A publication like *Verbum Crucis* is a reason for great satisfaction and gratitude on the part of a Superior General, who is responsible before God and the Church for the effectiveness of his Congregation's apostolic mission in the world. Vision and initiative, clear definition of purpose, faithful adherence to this finality, a content of excellent articles, reviews and replies have made *Verbum Crucis* a success from the start, and worthy of high commendation. It is surety for its own future and the need we have of it will increase rather than lessen in the years to come.

Many have been disturbed by the fear that our privilege of exemption might be taken away, or severely whittled down by the II Vatican Council. As a matter of record, the privilege has held firm through three sessions, including the crucial discussion of the powers of the episcopacy. There appears to be no reason for fearing that exemption will be swept away in the final session of next autumn. However, in return for this retention of our privilege of exemption, Holy Mother the Church expects that we will use our freedom to renew our apostolic spirit, and to carry on with increased vigor and effectiveness the work Our Holy Father and Founder gave to us as our specific end.

We are by vocation Preachers of the Word of the Cross, dedicated by vow to enlighten minds and to enkindle hearts with the knowledge and love of Our Lord's redemptive suffering and death. In these days, bold and searching questions are directed at everything that has been traditional in the life of the Church. Some have voiced the opinion that our proper apostolate is finished, now that devotions have been demoted and the emphasis in preaching shifted to the Mystery of the Resurrection. For this reason one of the outstanding services rendered by *Verbum Crucis* has been its decisive refutation of this assertion.

If we are to be effective Preachers of the Word of the Cross, then we must hold fast to this conviction that, the apostolate entrusted to us is always timely, always imperative. If this conviction is lost, the distinct

identity we have among Religious Institutes will perish with it, because men do not have the heart to pursue or perfect what they estimate to have had its day.

St. Paul of the Cross defined our specific end in a context which revolves about that which is primary, now and always, in the life of man—namely, his love for God. As long as it is man's end to love God with his whole heart; as long as the meaning of his baptism calls for a contemporary Passion in his own life; as long as the innermost meaning of the Mass and the dynamism of every Sacrament is to be found in the redemptive death of Our Lord, the Word of the Cross will have a relevance, and our preaching of it a prominence in the life of the Church. The Passion of Jesus is inseparably bound up with all these momentous things.

In contrast with the permanence which the Preaching of the Passion has in the salvific mission of the Church is, the changeable character of the world which it is intended to convert and to sanctify. If he is not to fail, the Preacher of the Word of the Cross must know well the world to which he is sent—particularly, its diverse and varying modes of receptivity. The great Père Lacordaire was an immediate success in the pulpit of Notre Dame, where the seven preceding preachers dismally failed. The reason was the fact that, Lacordaire had regard for what the others did not understand, or if they did, chose to ignore—the mode of receptivity of the people of that time and place.

I think it is in the light of this urgency which the Preacher of the Cross is under, to comprehend the world of his own day, that we can best appreciate the invaluable contribution now being made by *Verbum Crucis*, to the success of our apostolic ministry in the Provinces of North America. In each issue the gifted minds of our specialists, the fruits of their scholarship, their thinking, their experience is applied to help our preachers to know the People of God to whom they are sent; their problems, their thought patterns, their expectations. All these factors determine their mode of receptivity. Who is unaware of how that is changing now, under the impact of the renewal of the Liturgy and the revival of biblical studies.

In the Ecumenical Council, it was routine to hear interventions begin like this: "*Hoc Schema mihi placuit; attamen.*" Then followed what displeased His Excellency in the schema, be it doctrine or its mode or its Latinity. However from all these "*attamens*" eventually came those mag-

nificent Constitutions on the Sacred Liturgy and the Church. It is our hope that in the years ahead *Verbum Crucis*, through the constructive criticism of the Brethren, will advance in the way of greater perfection, contributing ever more effectively to the success of our sublime ministry of preaching the Word of the Cross. *Vivat, crescat, floreat!*

—Theodore Foley, CP, STD  
Superior General

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## Editorial

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### *Congratulations:*

To the Rev. Barnabas M. Ahern, CP, on his election as President of The Catholic Biblical Association of America.

To the Rev. Paul M. Boyle, CP, on his election as President of The Canon Law Society of America.

### *Appreciation:*

To our Most Reverend Father General, CP, for his guest editorial, saluting *Verbum Crucis* as it enters upon its third year of supernaturalized intellectual life.

—AMcD

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## Passiology

### The Cross—Absurdity or Ideal?\*

ROBERT O'HARA, CP, MA

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In the year 1957, the Nobel prize for literature was given to a young Frenchman named Albert Camus.

One of the basic principles of his philosophy is that life is absurd. We are born out of nothingness and go out into nothingness, and there

\* Digested and reprinted, with permission of author and editor, from Fall issue of *Spiritual Life*, published by the Discalced Carmelite Fathers, at Milwaukee, Wisconsin.

is no discernable pattern in the space between. However, instead of sinking down in crushed despair we must rebel against this futility. Like Faust, we must call down a curse upon patience and resignation.

In 1960, while his fame was still in the ascendancy, Camus was killed in an automobile accident. His death was almost like an illustration, a demonstration of his philosophy of the absurd.

Nineteen hundred years ago, Christ entered into Jerusalem amid the cheers of an enthusiastic populace. He too was famous for the things he said, for the things he did, for that which he was. But within a week of his triumph, the cheers had turned to jeers; exaltation gave place to condemnation; the throne was exchanged for a cross; bright promise yielded to ignominious death.

What we must ponder is this: what was Christ's attitude toward this death? Did he, like Camus, regard it as an absurdity which was of a piece with all the absurdity that went before? Was the cross a shocking conclusion to a life that just didn't add up to anything?

On the contrary, that death, with all its pain and abysmal loneliness—that death was the dramatic climax, "the moment of truth" that made logic of all that went before.

What happened on that bad Friday we have learned to call good was not endured simply because it could not be avoided. Rather, all three Synoptic Evangelists relate that, on the way to the holy city, our Lord began "to tell them the things that would befall him; saying, Behold the Son of Man shall be betrayed, and they shall condemn him to death, and shall deliver him to the Gentiles. And they shall mock him and spit on him and scourge him and kill him; and the third day he shall rise again" (Mark 10, 32 ff.). St. Thomas Aquinas explained this determination in the face of death by saying that the Father had infused into his Son a will both to suffer and to die, "*voluntas patiendi et moriendi*" (In Joannem, c. 3, 1.3). That will was the dynamism of his life. Far from looking upon the Crucifixion as something to be avoided at all costs and, if unavoidable, to be endured in rebellious bitterness, St. John makes clear that our Lord regarded that awful time as his special hour; he spoke of it in terms of glory: "The hour has come for the Son of Man to be glorified. Amen, amen, I say to you, unless the grain of wheat fall into the ground and die, it remains alone. But if it die, it brings forth much fruit. . . . And I, if I be lifted up from the earth, will draw all



things to myself. Now, he said this signifying by what death he was to die" (John, 12, 23 ff.). His Passion was to be his "finest hour."

There was never to be any excuse for misunderstanding the place of his death in his overall purpose. He saw to it that his death would never fade from the abiding consciousness of humanity. He employed the ultimate dimensions of his wisdom, love and power to insure the continued awareness of that dreadful time when divine mercy and human malice met on Calvary.

Obviously, our Saviour did not think it would be a kindness upon the part of humanity to veil over his terrible death with forgetfulness. On the contrary, it was his declared will that we never forget it, and when he said, "do this," he was not commissioning us to erect a plaque on a wall, or to plant a tree, or to name a street or hill after him. He ordered an action, a mysterious re-enactment of that very dying in a far-off corner of the earth in a distant time. He made possible a bringing of it into all time and everywhere. The celebration of Mass is not a witnessing to the absurdity of his death but to the beauty and glory and power of it.

Granted that such was the mind of the Master, what of the disciples? The question is easily answered. All we have to do is turn to the second chapter of the Acts of the Apostles which tells of the descent of the Holy Spirit upon our Lady and the Apostles. St. Peter went forth and spoke immediately of the Crucified. The heart of his proclamation was: "Therefore, let all the house of Israel know most assuredly that God has made both Lord and Christ this Jesus whom you crucified." The first sermon of St. Peter is regarded as a classic example of the heralding of the good news of salvation. It is paralleled by St. Paul's statement to the Corinthians that he was determined "not to know anything among you except Jesus Christ and him crucified" (1 Cor. 2,2). Not only were the Apostles not tempted to forget the story of the Master's death, they were under a holy compulsion not to let anyone else forget it.

This is clear from the very structure of the Gospels. The Apostles did not immediately undertake the composition of the Gospels as we now have them. What we have in the Gospels is a bringing together of the repeated, the typical, the constant retelling of the story of Christ. Hence, we find his parables, his miracles, his teachings, the historical facts of his life and death. But the significant fact is that, while the Evangelists do not all tell exactly the same things, all four of them relate the history of his Passion at great length from the scene in the garden of Gethsemane

to the last gasp on Calvary. Thus, St. Mark's Gospel has been called "a Gospel of the Passion" (C. H. Dodd, *The Apostolic Preaching*, p. 49).

In short, it might be said that just as our Blessed Lord instituted the Eucharist as a sacramental memorial of his death, so the Holy Spirit inspired the Evangelists to make of their Gospels a verbal memorial. There is a genuine affinity between the celebration of Mass and the reading of the Gospels during Mass, especially the Passion Gospels (Cf., Card. Bea, *The Pastoral Value of the Word of God in the Sacred Liturgy*, Assisi Papers). Dom Barsotti goes so far as to say: "The other Passion Gospels have the character of a religious meditation: the Passion Gospel on Good Friday has a sacramental character, unique in its power of evocation. It is truly the announcement of the death of Christ, the accomplishment of the apostolic catechesis. It takes the place of the Consecration; it is the most solemn act of the day's liturgy" (*La Parole de Dieu dans Le Mystère Chrétien*, p. 250).

The early Christians went beyond giving the Passion a central place in their thoughts. They experienced a desire to identify with it. St. Peter held out to them this ideal, "Christ also has suffered for you, leaving you an example that you may follow in his steps" (1 Peter, 2,21). St. Paul could boast, "I bear the marks of the Lord Jesus in my body" (Galatians, 6,17).

The religious life appeared in the Church just about the time the age of persecution passed and, with it, the opportunity to witness to the Crucified in blood. The asceticism and total dedication to God associated with the religious life were soon regarded as another way of being a martyr, another way of identifying with the Passion. Accordingly, whereas previously the only ones regarded as saints were martyrs, these bloodless martyrs also were venerated as saints.

Not only is there development of dogma but there is also development of devotion and the two factors are intertwined. Thus, in the Middle Ages, the desire to become one with the Crucified assumed emotional and affective tones but it wasn't just sentiment. The stigmata of St. Francis were real wounds; they bled like ruddy mouths proclaiming the intensity of his love for his Crucified Master.

More recently, there appeared in the Church a saint whom we now call Saint Paul of the Cross. Essential to his spiritual doctrine is the desire to participate in the Passion of Christ. It is the opinion of Garrigou-Lagrange, OP, that this desire was one of reparation and that Paul of the

Cross founded the Congregation of the Passion in order that there might be corporate reparation for the sins of the world. However, Stanislas Breton, CP, in a profound study of the spiritual teaching of his Founder, questions this opinion, arguing that it is not at all evident in any of the saint's writings thus far discovered. In his opinion, St. Paul longed to participate in the sufferings of Christ because his deepening union with the Crucified brought him into union with the Agape of God, the love which revealed itself in the redemptive act. According to the logic of this spirituality, if one truly loved God, one had to identify with the Passion which expressed God's love for man. It was as simple as that.

In his Encyclical *Mediator Dei* (n. 92) Pope Pius XII warned:

"From these teachings which we have so far laid down, it appears clearly, Venerable Brethren, how far from the genuine and essential way of the Liturgy those writers of our time have wandered who, deceived by the pretense of a loftier mystical yearning, dare to affirm that it is not the historical Christ who is to be concentrated upon, but rather the 'pneumatic or glorified' Christ; nor do they hesitate to say that in popular piety Christ has undergone a certain change, and been, as it were, dethroned, so that the glorified Christ, living and reigning through all ages and sitting at the right hand of the Father, has been hidden; and in his place has been installed the Christ who led this earthly life."

The Pope goes on to teach that we must study the historical Christ in order to imitate his way of living, and then concludes:

"since indeed Christ's bitter sufferings constitute the principal mystery from which our salvation arises, the universal agreement of Catholic faith requires that this mystery should be replaced in the fullest light; indeed it is as it were the center of divine worship, since the Eucharistic sacrifice represents and renews it daily, and since all Sacraments are joined by the strictest bond to the Cross."

We can hope that they are few who maintain the position here condemned, but apparently some of our contemporaries have grown sensitive about the Passion of Christ. If there are those who do not make it a point to meditate upon it or to speak about it, it would seem logical that they might not make any effort to become identified with it. One wonders whether we are not all exposed to a temptation to live as if



Christ did all the suffering for us once and for all, and we, for our part, need only share in the victory without taking part in the battle.

We must be realistic and admit that we are exposed to influences that are not favorable to the spirituality of the Cross. Not only are there those who look upon all of life as an absurdity and suffering as the most absurd thing about it, but there are those schools of psychiatry which regard a desire to suffer as something unhealthy, something pathological rather than ennobling; furthermore, the whole idea of suffering for sin is irrational because the notion of sin is itself unscientific; a sense of guilt is an emotional aberration to be removed by analysis rather than by contrition and suffering.

In former times, suffering was not only normal to life, it was freely embraced. We can think of people even now, off the main stream of modern thought, who seek to add pain to lives already filled with pain because of their hatred of sin and their love for the Crucified. But we in the United States at this time live in a culture of comfort where much money and energy and great scientific know-how are devoted to making life ever more easeful. Moreover, we are surrounded by analgesics; there is a pill for every pain on the shelf of the medicine cabinet. And while it was once taken for granted that life would someday break your heart and one steeled his soul for the black moments by meditating on the Passion of Christ, we now readily turn to synthetic tranquillity everywhere available to us. One wonders whether at long last applied science will uproot the Cross from the cosmos.

The fact of the matter is that the law of suffering is universal. One way or the other it will find us out. The important thing, then, is the attitude we take toward it. Like some we can regard all suffering as absurd, especially willed suffering. Or, we can imitate Christ who looked upon suffering as the redemptive instrument with which he remade the world. In thus following the Passion of our God our lives and our deaths will be ennobled and made glorious with the shared glory of the Crucified and Risen Saviour.

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"A mission is a microcosm of the Church as a moral force."

—W. Elliott (*Life of Father Hecker*)



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# Fundamental Theology

## A Study in Perspective

JOHN S. GRESSER, CP, MA

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*Apologia—ac si esset necesse!*

"A hundred years ago (December 8, 1864) a Pope proclaimed his refusal to 'come to terms with progress, liberalism and modern civilization.' On September 13, 1964, . . . the present Pope asked the crowd . . . to pray that the Church 'can resume the necessary contact with the world.' The optic had shifted in a century: 'We must enter into contact to render it service for its salvation, its prosperity and its peace.' The world one Pope would not deign to pray for is loved by a successor as the arena of the Church's service. . . ." (*Commonweal*: 11/13/64)

The author of this paragraph is referring to Proposition 80 of the *Syllabus of Errors*. Recently an NC news item quoted a "noted Church historian" as saying that the "siege mentality" under Pius IX "closed the gates of the Church and locked up the Catholic community from the world" (*The Catholic Transcript*: 12/10/64). Statements such as these, from Catholic sources, deserve comment.

First, Pius IX, his "mentality," his pontificate, his pronouncements must be interpreted in the light of his own historical setting, not in that of our age.

Next, the *Syllabus* was directed not to the general public, nor even to the faithful, but "to all the bishops of the Catholic world, in order that these bishops may have before their eyes all the errors and pernicious doctrines which he (the Pope) has reprobated and condemned." (Letter of Cardinal Antonelli accompanying and introducing the *Syllabus*)

Addressed to a particular audience, theologically competent to interpret it properly, the *Syllabus* has a unique value in its references to original sources which condemned the single errors. The above proposition, quoted in part but unidentified, reads in full:

"80. The Roman Pontiff can and ought to reconcile himself to, and

agree with, progress, liberalism, and civilization as *lately introduced*. (Emphasis added) Allocution: *Jamdudum Cernimus*, 3/18/1861.

Finally, the original source gives a clear picture of the condemned "progress, liberalism and civilization."

"Long since we have seen, Venerable Brethren, by how deplorable a conflict civil society is ravaged, especially in this our most miserable age, between truth and error, virtue and vice, light and darkness; and this, because of the mutually repugnant principles animating either side. For some on one side uphold certain tenets of modern civilization *as they call it*; others on the other, defend the rights of justice and of our most holy religion. And the first-named men demand that the Roman Pontiff should reconcile and harmonize himself with progress, with liberalism (as they call it), and with modern civilization. But others deservedly claim that, the immovable principles of eternal justice be preserved pure and inviolate, and the most healthful influence of our divine religion be preserved. . . . But the advocates of modern civilization . . . affirm that they are true and sincere friends of religion. Most miserable facts . . . show the very contrary.

"But this modern civilization . . . exercises its wrath against *religious orders*, against institutes founded for the direction of *Catholic schools*, against very many ecclesiastical men of every grade, even those invested with the highest dignity. . . . This civilization, while it gives largesses to non-Catholic institutions and persons, *robs the Catholic Church* of its most just possessions, and devotes its whole thought and study to the diminution of that Church's salutary influence.

"Could the Roman Pontiff, then, ever stretch forth the right hand of friendship to such civilization as this? . . . Let things have back their true appellation and this Holy See will ever be consistent with itself. She has herself been in truth the patroness and cultivator of true civilization; and historical records most loudly testify and prove that from this same See, there has been in every age diffused into the most distant and barbarous regions of the world true and legitimate refinement of manners, cultivation, wisdom. But when a system desires to be called by the name of civilization, which has been exquisitely adapted to the weakening, *possibly to the destroying*, of Christ's Church, never certainly will this Holy See and the Roman Pontiff be able to come to terms with such a civilization." (Emphasis added)

Thus spoke Pius IX, March 18, 1861, the day after Victor Emmanuel

had dropped the title of King of Sardinia and assumed that of King of Italy. For by the preceding September 30th, through the annexation of all Papal territory except Rome and its immediate environs, Sardinia had become United Italy.

Receiving the officers of the French Army in a farewell audience, Dec. 6, 1866, Pius IX remarked: "If you see the emperor (Napoleon III), tell him that I pray for him every day. They say that his health is poor; I pray for his health. They say that his soul is not tranquil; I pray for his soul. . . . Depart, my sons! I give you my blessing, hoping that it will accompany you during the entire voyage of your lives. Do not think that you leave me here alone! The good God remains to me; and in Him I have placed my confidence."

To Victor Emmanuel, whose troops occupied Rome that same month, Pius IX wrote on Sept. 11, 1870: "Sire, I have received the letter which Your Majesty sent by the hand of Count Ponza di San Martino. That letter is unworthy of an affectionate son who glories in professing the Catholic faith, and who finds his honor in a royal loyalty. I enter into none of the details of the letter; since I wish not to renew the grief which its first perusal excited in my heart. I bless God Who has permitted Your Majesty to embitter the last years of my life. I cannot accede to the demands contained in your letter, nor can I conform to the principles advanced in it. I call on God, and I place in His hands my cause, which is His own. I pray that He may deliver you from every danger; and that He may extend to you the mercies which you need."

"The world one Pope would not deign to pray for" is certainly represented by both Napoleon III and Victor Emmanuel. That *Pio Nono* "would not deign to pray for" such a world, when he actually did pray for two of its foremost personalities, certainly seems a bit out of character.

Yes, the "optic" has shifted in a century. "There would be today," wrote Pius XI in *Divini Redemptoris*, March 19, 1937, "neither Socialism nor Communism if the rulers had not scorned the teachings and maternal warnings of the Church. On the basis of liberalism and laicism, they wished to build other social edifices which . . . all too soon revealed the weakness of their foundations, and today are crumbling one after another before our eyes, as everything must crumble that is not grounded on the one cornerstone which is Christ Jesus." Nor is the progress, liberalism and civilization condemned by Pius IX the "arena of service" loved by Paul VI. At a general audience in St. Peter's, April 29, 1964, His Holiness

reminded his hearers that "The Church and the papacy can and must be loved, . . . even if their countenance be dimmed by human infirmity. The testimony of fidelity and of charity will then be greater, more intelligent, more deserving. This is perhaps a lesson that is not well understood by many of our contemporaries, also said to be Catholic, with their almost passionate eagerness to search out faults in the Church and in the Roman Curia, expressing criticisms that are not always clear and at times not objective." In a radio address to the Spanish Eucharistic Congress, July 21, 1964, the Holy Father said: "There can be differences in the judgments and attitudes of groups, but within the discipline of the Church and without breaking unity and social harmony; always subject to the supreme law of charity that marks out the necessary limits on the tone that must govern an exchange of ideas in search of truth in all its richness. Only thus will we have a sign of maturity that will be a prelude to improvement, an eagerness for genuine continuity, a projection toward new goals. . . ."

*Pio Nono* does not need this or any other *apologia*; rather, to appreciate him, we need an integrated understanding of that complex series of crises, both political and religious from 1846 to 1878, which comprised his pontificate. Such a genuine understanding not only precludes the absurd impression that "a successor" has embraced what the pope of a century ago censured, but also positively increases our gratitude for a much maligned Pontiff whom *The Catholic Review* has hailed as "the creator of the modern Papacy."

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## Dogmatic Theology

### Jesus Christ—The Great Sacrament

CRONAN REGAN, CP, STD

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Recent writings in sacramental and liturgical theology refer to Christ as the Great Sacrament. While the expression may take a bit of "getting used to," it is not really an innovation, nor is it simply an additional bit of jargon to encumber the clerical mind. It has deep roots in the holy scriptures and the patristic writings, and it conveys a special theological richness.



### *Traditional Basis of the Expression*

The Good News proclaimed by the Apostles was designated the *mysterion* by St. Paul, a word which the Vulgate text often rendered as *sacramentum*. For Paul, "mystery" does not denote a truth difficult or impossible to perceive; the mystery is the object of God's revelation, it is His plan to save all men in Christ (1 Cor 2:7-10; Rom 16:25-26; Eph 3:3-12). In fact, it is Christ Himself Who *is* the Mystery-Sacrament (1 Tim 3:16).

The writers of the patristic era, particularly the Alexandrines, saw the mystery like Paul did—the object of a revelation. But in addition, they came to see that the mystery has the character of being a *sensible thing*, which concealed and communicated a divine reality, as well as revealing it. There was concealed in the thing seen with natural eyes, the saving divine reality which was manifested to the vision of faith and communicated to him who was disposed for it. The scriptures, the Church, the ecclesiastical observances and rites were all mysteries; but, above all, the man Christ was *the* Mystery. In His flesh is concealed, manifested, and communicated the Divine Person of the Word. As Origen wrote: "One thing is seen in Him and another is believed. Flesh is perceived, God is believed." (In Ro Com 4,2; PG 14.968).

To this common possession of the patristic era, St. Augustine brought the clarification that the sensible reality which is the mystery has a symbolic character, it is a sign. And St. Augustine used "mystery" and "sacrament" as practically synonymous.

The marvelous development of sacramental theology during the Middle Ages resulted in narrowing the use of the term "sacrament," to designate the seven efficacious symbolic rites of the Christian religion, which the Church confesses she has received from the Lord. However, the medievals did not lose sight of a certain interchangeability of mystery and sacrament, nor did they ever forget that the whole meaning and efficacy of the seven sacraments stems from Christ, with Whom they link the believer who celebrates them, and through Whose irreplaceable mediation the saving love of the Triune God is communicated.

The modern usage by which Christ is called the Great Sacrament has been given its fullest development in the work of Father Shillebeeckx, OP. It brings together in a single concept, the theological riches contained in the consideration of the redeeming Incarnation, the Capital

Grace of Christ, the priestly mediation of Christ, and the notion of Christ as the conjoined instrument of God. Its utility consists in showing the homogeneity of the Christian Mystery of salvation, the universality of the law of sign in Christianity, and the personalism of sacramental theology.

### *Significance of the Expression*

Redemption is fundamentally an act of the Blessed Trinity—it is the divine *agape* or God's self-giving love that reaches out to sinful mankind and efficaciously calls man to reestablish his severed union with God. God invites man to enter into a person-to-person relationship with Him, and God's invitation is not really different than the eternal self-giving love by which the Divine Persons commune with one another.

But God adapts Himself to man's condition. Since this condition is one of bodiliness, the reality of the divine *agape* was communicated to men through the visible actions, events, and things that are the stuff of salvation history—culminating in the definitive event of the sending of the Second Person of the Blessed Trinity in the visible form of man. ("God so loved the world that he gave his only-begotten Son. . . ." Jn 3:16). Henceforth and forever, the sacred humanity of the Word is the supreme manifestation of God's saving love or grace, its very visibility, and the efficacious vehicle communicating this love—there is no other way of salvation (Jn 14:4-6; 1 Tim 2:5). In Schillebeeckx' expression, "a sacrament is a divine bestowal of salvation in an outwardly perceptible form, which makes the bestowal manifest; a bestowal of salvation in historical visibility" (p. 15). The man Jesus is, then, *the Sacrament*—not only in a way that reflects the "sacrament-mystery" of St. Paul and the Fathers, but also in a way strictly analogous to the seven ritual actions of the Church, which are efficacious signs of grace.

As our seven sacraments are efficacious signs of grace, Christ is the sign and cause of grace. He is not a sign of something that would be present even without the sign; rather, He is a sign by being the embodiment of what He signifies. God's gracious *agape* is given perfect expression and embodiment, it is symbolized and made visible in the man Jesus—in His actions as well as in His theandric being. Christ's human love for man manifests God's love for men by actually bestowing it—for it is God's redeeming love in human form.

As our seven sacraments are sign-acts of man's worship as well as causes of grace, so too the human actions of Christ's life are sign-acts of

man's worship. Our representative, a creature, the man Jesus is the supreme worshipper. The human acts by which He manifests the bestowal of God's love are simultaneously the perfect expression of man's adoring response to that love.

Both these aspects achieve their fulness in the Paschal Mystery. As Jesus passes through death to life, the divine *agape* is perfectly sacramentalized in the human love by which He lays down His life, and in the exaltation of the man Jesus as Son of God in power; while man's worship is given definitive total expression in the sacrifice of Calvary.

### *Conclusion*

It would seem that this conception of the sacramental character of Christ's sacred humanity and of all the things He did and endured should have a special reference for the Preachers of the Passion. There is no need for acrimonious debate over whether the Passion *or* the Resurrection is that which accomplishes our redemption. Both are essential to the carrying out of the merciful design of the saving love of the Blessed Trinity. But if we would convey to the Christian people the depth and sincerity of this divine self-giving love, how can it better be done than by bringing them to perceive in faith, the very visibility of God's redeeming love made almost palpable in the human love, by which the man Jesus lays down His life for His brethren. Is not this the core of our mission in the Church? Someday, perhaps, this aspect of the Passion will be given adequate scholarly treatment, as Father Lyonnet once urged: "You Passionists should work on studies that present the Passion of Christ as the expression of God's love" (cf. *Fonti Vive*, Sept. 1962, n. 31, p. 372).

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"The soul is not fattened out of frying pans!"

—St. Bernard (*Letters*)

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# Pastoral Theology

## Matrimonial and Other Trends\*

NICHOLAS GILL, CP, JCD

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The Canon Law Society of America held its 1964 annual convention at San Francisco. Discussions were lengthy and spirited. The following are some of the topics debated.

(1) *Should the canonical form be retained for the validity of marriages?*

An affirmative answer would mean that, the Church should continue according to the present law. A negative answer would mean approval of another acceptable manner—e.g., all marriages performed by any clergyman or civil official, provided no impediment exist.

*Affirmative:* Intervention by the Church is needed today, more than ever before—for instruction, counsel, preparation through Pre-Cana, for dealing with the manifold problem of mixed marriages before the ceremony. Change the law, and these benefits would, in many cases, be lost. Those who wish to marry hastily or at a very early age can now be persuaded to change their minds, or at least receive some instruction, because of the fact that they must face a priest. Were the proposed change approved, the teen-ager would be married for life. Divorce is exceptionally high among those who contract marriage in their teens. Benefits derived from the present law far outweigh ecumenical and other alleged pastoral advantages.

*Negative:* Recognize any legal form acceptable to the state. This would give sufficient guarantee against clandestine marriages, the source of so many evils prior to 1908.

Furthermore, people are scandalized when someone is married within the Church, after two or more invalid civil marriages.

Were marriage in any legal form valid, it would be much easier to reconcile fallen-aways to the Church. As it is, we must first convalidate a marriage before we can hear the confessions of those involved.

\* This column is a digest, headlining the full report of the Canon Law Convention. Its significance is based upon its indication of prevailing trends among professional canonists of this country.



Today, in the Netherlands and Switzerland, almost 75% of the mixed marriages are contracted outside the Church. With the elimination of the present required form, a great number of people would be saved for the Church.

It is against the canonical spirit to regard a mixed marriage as invalid, when performed with reverence by a non-Catholic minister.

As to the retention of the present form for validity, 91 voted affirmatively; 62, negatively.

(2) *Cautiones: Should they be retained, or not?*

*Reminder:* In the 18th century, the Church demanded four promises: i) that the Catholic strive for the conversion of the non-Catholic party; ii) that there be only one religious ceremony; iii) that the non-Catholic not interfere with the Catholic's practice of religion; iv) that both strive for the Catholic education of children. In 1918, the Church dropped the first two. It could do so inasmuch as the promises are not of divine law, but only means unto the accomplishment of divine law. Hence, it is contended, promises iii and iv could be eliminated. Should that be done?

*In favor of retention:* Divine law requires Catholic baptism and upbringing. The role of the Church demands that she help members attain this goal. To create good will is not sufficient reason to weaken the faith of Catholics. As pointed out by Card. Bea, there is a difference between true and false ecumenism.

Present benefit from promises, coupled with policy of marriage preparation, should not be discarded in favor of dubious advantage.

*In favor of rejection:* It was alleged that Promise iii does not create much difficulty. Promise iv does, but it should be dropped. Giving due consideration to religious liberty, how can we ask a man to act against his conscience? The ecumenical spirit demands that, we do not force the non-Catholic to promise against his conscience. With the waiver of Promise iv, the Church would give practical proof of its sincerity and willingness to push for unity.

The arguments just alleged did not answer satisfactorily the questions dealing with the conscience of the Catholic. How can the Catholic act against his conscience? We should be concerned as much with him as with the non-Catholic.

(3) *Five questions were put to the members of the Canon Law Society:*

(a) Must the Church, in advance of the marriage, safeguard the religion of the Catholic party in a Disparity of Cult marriage? (Substance of Promise iii) Yes: 143 No: 16.

(b) Must the Church safeguard the Catholic religion of the offspring of this same DC marriage? Yes: 144 No: 26.

(c) Must the Church safeguard the religion of the Catholic party in a mixed religion marriage? Yes: 129 No: 35. (Promise iii)

(d) Must the Church safeguard the religion of the offspring in a mixed religion marriage? (Promise iv) Yes: 122 No: 48.

(e) What should the form of the safeguard be? Written promises: 80. Oral promises: 24. Left to judgment of priests: 58.

#### (4) *Cremation:*

In 1963, the Holy Office sent a letter to the hierarchy in re cremation. The text is not recorded in *AAS*. The letter encourages the traditional burial. Cremation is permitted, with the approval of the local Ordinary, provided there be no irreligious motivation. Burial rites are to be held prior to cremation, and not at the same place. Thus, allowance is made for customs in Japan and Africa, and for other circumstances.

#### (5) *Matrimonial Impediments:*

It was recommended that some be eliminated, such as spiritual relationship; that others be reduced, such as the degrees of consanguinity, affinity; that others some be changed from diriment to impedient. Consideration was given to the advisability of new impediments, covering psychopaths, homosexuals, *et al.*

*Microfilming:* Acceptable for canonical records.

*Privilege of the Faith Cases:* Could the Holy See (in this case, the Pope) allow the bishops to dissolve the natural bond of marriage, or is it so proper to the Pope that he must exercise this power himself, directly? The opinion was expressed that, it would be possible for the Pope to state the conditions for the privilege, and if the bishop—after investigation—formally declared the conditions to be verified, the bond would be dissolved by the Pope himself operating through the law, though not by personal action.

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# Liturgy

## The Liturgy and Christian Teaching

VICTOR HOAGLAND, CP, STD

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A long tradition of religious art has favored picturing Christ teaching his apostles and the crowds from a mountain, or on a seashore or in the fields, aloof from official Judaism. This may be our own idea of the way Christ generally taught while He was on earth. Yet this picture must be tempered by a somewhat different description of his teaching activity given by our Lord himself. After He had been apprehended by the soldiers and brought before the High Priest, Jesus tells him: "I have always taught in the synagogue and in the temple where all the Jews gather, and in secret I have said nothing." (Jn. 18:20) A large measure of Christ's teaching activity, therefore, must have taken place in the synagogues of Palestine and in the temple area at Jerusalem. St. Matthew gives a similar résumé of the Lord's preaching: "Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every sickness among the people." (Mt. 4:23)

Far from being aloof from official Jewish life and worship, Jesus seems to have been immersed in it. From the indications we possess, we may conjecture that He regularly taught in the normal context of the synagogue and temple services, basing himself on the Scriptures read at these services, and departing from the current feasts and ritual to show that He was their fulfillment. St. Luke provides an interesting sketch of what must have been ordinary procedure in our Lord's teaching ministry: "And He came to Nazareth, . . . and according to his custom, He entered the synagogue on the Sabbath and stood up to read. And the volume of Isaías the prophet was handed to him. . . ." (Lk. 4:16 ff.) He read the selection from the prophet, undoubtedly marked for the day's liturgical reading, and sitting down He began to teach what it meant. Snatches of his remarks that day and the hostile response they provoked are preserved by St. Luke. The summary of his theme is found in verse 21: "Today this Scripture has been fulfilled in your hearing."

Above all the other gospels, that of St. John seems to emphasize the liturgical context in which Jesus taught. He has carefully noted the liturgical feasts and the places of the Lord's teaching. The long discourses of Jesus are like sermons, which we must often see as related to these feasts and places. John seems to present Jesus as the preacher who completes and explains the signs and rites and readings of Jewish worship and who, to his words, joins miracles as signs pointing to the fulfillment of Jewish expectations.

The context of the liturgy was a normal context in which Christ taught while He was on earth. This much the Scriptures clearly show. He presented himself as the "Today" of these rites, and feasts, and readings.

The recent Constitution on the Liturgy issued by the Council has but affirmed that the liturgical framework Christ once used, He uses now. Principally through rites and signs and feasts He works salvation and teaches his Church. The liturgy of the Church brings Christ, his words and works to us today.

For accomplishing the work of salvation, the Constitution says "Christ is always present in his Church, especially in her liturgical celebrations. He is present in the sacrifice of the Mass, not only in the person of his minister, 'the same now offering through the ministry of priests, who formerly offered himself on the cross,' but especially under the eucharistic species. By his power He is present in the sacraments, so that when a man baptizes it is really Christ himself who baptizes. He is present in his word, since it is He himself who speaks when the holy scriptures are read in the Church. He is present, lastly, when the Church prays and sings. . . ." (# 7)

The liturgy remains central in the teaching mission of the Church, "for in the liturgy God speaks to his people and Christ is still proclaiming his gospel." (# 33) Therefore the Council Fathers have asked that participation in the liturgy be made easier and more meaningful for the faithful. The reform of the rites will assist to this end. Likewise, the Council Fathers have called for a renewed effort in preaching, for a constant and actual exhortation is ever necessary, if we are to enter this demanding world of signs. A deepened awareness of the Scriptures has been urged upon us, for as He once did, so Christ uses these today to speak to us. In fact, the Scriptures find their natural setting in liturgy. More than in the classroom, or in discussion clubs, or in private reading,



the Scriptures are enlivened by the presence of Christ and the signs of the sacraments in the liturgy.

Christ is the great teacher of the Church. He has established his presence and activity especially in the liturgy. There we are to bring ourselves and there we are to direct our apostolate to others, that we may all learn from Him.

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## Homiletics

### Lay Participation in the Mass and the Priest

ALFRED DUFFY, CP

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November 29, 1964 was the first Sunday of Advent. A radical change took place in the churches of the United States. For the first time, the people of the Latin rite heard a considerable part of the Mass said in English, in which they actively participated with the celebrant, in offering the holy Sacrifice.

This change pleases some greatly, both among the clergy and the laity. Others seem to be indifferent about it. Still others oppose it. However, the Church has spoken in the *Constitution on the Liturgy*, promulgated by Pope Paul VI at the closing session of the second session of Vatican Council II, December, 1963. The extent of the use of the mother tongue was determined by the hierarchy of the country.

The changes actually made in the manner of celebrating the divine Sacrifice, bring out in bold relief the need for both good speaking and good reading on the part of the priest. For in no small measure will the success or the failure of the entire movement, prescinding from God's grace, rest on just how well or how poorly the celebrant performs his part of the new form of holy Mass. The priest is the one who must set the standard. It should be a lofty one.

Radio and television have made the people of many countries throughout the world very much aware of the cardinal principles of correct speaking and reading. People of education or of little education hear the same announcers, the same advertisements, the same messages. Statisticians tell us that actually millions of hours are spent listening to the scientific marvels, which we now take for granted, that bring the spoken word

into homes, automobiles, into practically everywhere. All listeners have one quality in common. They wish to hear with a minimum of effort. If the speaker be good, he commands attention. If he be poor, a dial is turned to hear someone else or to get another picture.

Back in the mid-thirties, in what was called the golden age of radio, when television was as yet undreamed of by the average man, the Columbia Broadcasting Company accepted just six new announcers, one year, out of 1000 applicants for such positions. Waldo Abbot, in his *Handbook of Broadcasting*, gives the requirements the company demanded: "that the voice be natural, a universal voice, not one tied down to any locality or sectional dialect; that the announcer have the ability to be formal without being stiff, to be informal without gushing; that he be versatile in his ability to handle names, musical terms, and foreign words. The voice should be masculine and mature."

V. R. Sutton of the National Broadcasting Company, in his booklet on *The Selection and Training of Radio Announcers*, states: "An announcer in the NBC is expected to average well in the following: a good voice, clear enunciation, and pronunciation free from all dialect or local peculiarities; ability to read well; sufficient knowledge of foreign languages for the correct pronunciation of names, titles, etc.; some knowledge of musical history, composition, and composers; facility in extempore speaking; selling ability in reading commercial continuity; ability to master technical details in operating the switchboard; a college education.

Abbot sums up the aims of both of these large company demands thus: "The qualities that make the best announcers are personality, charm, naturalness, sincerity, conviction, enthusiasm, spontaneity, accuracy, culture, and salesmanship, to which add a dash of voice with an excellent vocabulary and you have the ideal radio announcer. To be accepted by the radio listener the announcer must avoid all forms of affectation, such as gushing evangelical exhortation, pleading sweetness, aggressive overemphasis, spiritual ecstasy, and the overly precise pronunciation that results in an obvious division of a word into its syllables."

These are very high standards, and we might question the number of announcers in our own range of recollection who possessed all of these attributes of perfection in the spoken word. But we are forced to admit that the characteristics demanded do express a lofty idealism, so that near approximation to them has given the listening public a good idea of just what good speech really is.

Correct enunciation should be the chief concern of the celebrant, since his first objective after the honor and glory of God, is to be heard by the people. As the *Constitution on the Liturgy* says: "Mother Church earnestly desires that all the faithful should be led to that full, conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. Such participation by the Christian people as 'a chosen race, a royal priesthood, a holy nation, a redeemed people,' (1 Pet. 2:9 cf. 2:4-5), is their right and duty by reason of their baptism."

Enunciation should be clear-cut and definite. The common fault against it is not lack of loudness but lack of distinctness. A whisper clearly enunciated can be heard in a large church. There must be distinctness in sounding consonants, proper but not overdone separation of syllables, and proper spacing of words.

There must be flexibility of voice. Lack of variety in pitch wearies the listeners. Fine distinctions in thought cannot be expressed properly without a variety of tones. There must be color in the voice, that is, the reader or speaker must feel what he is saying or reading and express it. A voice of color is one that responds to the emotions which the text normally would inspire. If holy Scripture and the sacred prayers are to have the desired effect of impressing the hearers, the reader or speaker must seek to communicate the fullest meaning of the passages read or the words spoken.

God has not given the same type of voice to all men. Some are tenors, some baritones, some bass. Some have full orotund tones, others what is termed a thin voice. But whatever the voice may be in tonal range, it must be used in such a manner that it be clear, flexible, and colorful. Otherwise a passage read or a homily preached will lack the essential qualities that appeal to an audience.

If for making money by selling time on the airwaves, both broadcasting companies for radio and television are so careful in the matter of proper presentation and voice, with what almost infinite concern should the priest act to make effective the word of God, giving to it the reverence due to holy Scripture and the profound respect that alone is worthy of the holy Sacrifice of the Mass!

Among us the custom has been longstanding that, a student prepare his public reading—not to show off before his brethren, or to seek to impress them by his intellectuality or fine voice. It is out of respect for his audience, and to do justice to the author whose work he presents to the community. Much more so should the priest prepare, who is to read



a public Mass. Then it will be said the better, impress the congregation, and help them realize that spiritual magnificence of the sacred Sacrifice being accomplished on the altar. Their appreciation of the privilege of participation will be enhanced immeasurably.

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## Mission Source Material

NEIL SHARKEY, CP, STD

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### *Death in Christ:*

C. Duquoc, "La Mort dans le Christ," *Lumière et Vie* (Mai-Juin, 1964), 59-78.

During the episcopacy of Bishop Dupanloup (1849-78), the diocese of Orleans issued the following regulation for parish missions: "Preachers must speak on these subjects: Mortal Sin, the Delay of Conversion, Death, the Last Sacraments, the Eternal Pains of Hell, the Parable of the Prodigal Son." The immediate purpose of such missions was to restore the people to the practice of religion. The subject matter chosen for preaching stressed the weakness of man before the fact of death and incited a holy fear. The sermon on death, itself, emphasized the certainty of death and the tragedy of dying unprepared. But people hardly noticed. The prevalent ideas of the time came from outside the Church.

In contrast, modern man has been giving serious thought to the problem of death. Present interest centers on this question: Does death have any meaning or is it the supreme absurdity of human life? Two themes are associated with the question: (1) death and the problem of self-fulfillment; (2) death as an absence from others.

1. *Death and the Problem of Self-fulfillment.* Solon (638-c558 BC) maintained that it is impossible to judge the meaning and value of any person before he dies. Only at death does a man finish his work. Only then does his history come to a close and he can be judged by his past. As long as a man lives he can change the meaning of his past: at any moment, he can give a new direction to his life. *The Confessions* of St. Augustine explain his past; but his life did not have the same meaning before the moment of his conversion as it did afterward. The past be-



comes fixed in a final objectivity only at the moment of a man's death, when he makes his final ultimate decision.

Yet, no matter when one dies there remains the problem of personal self-fulfillment. Sartre observed that if Balzac had died before he wrote his *Human Comedy* he would have been a mediocre writer. In any man's life, any event can mean the difference between mediocrity and high accomplishment.

To many, the death of the young is a scandal and even the OT writers noticed the element of the tragic in the death of the young. Modern thought notices the element of the tragic in the death of the old, for who can say when a man reaches self-fulfillment, no matter how old he becomes? Man is an historical being and caught up in an endless process of self-fulfillment. Every man, at any moment, no matter how old he is, can redefine the meaning of his life, change the meaning of his past. As a consequence, the death of everyone has its elements of ambiguity, scandal, and the absurd.

To the Christian, however, only faith, as an obedient fidelity before God, gives genuine self-fulfillment. In a life in Jesus Christ, he experiences the full meaning of his life, at each instant, no matter where he has been, where he is, or what he has become. Death, for such a person, no matter when it approaches, is the consummation of his life: a passing over to the perfection of life in God. When faithfulness to the mystery of Jesus Christ is present, self-fulfillment is present. Each man must experience his own death at some future moment but the meaning of his life consists in a personal union with Jesus Christ encountered through obedient fidelity.

2. *Death as an Absence from Others.* Death is not only the destruction of one's possibilities on earth; it is, at the same time, an absence from others. No man can be a solitary being. He is the center of many personal relations. He belongs to a particular family, lives close to others and is united to them through bonds of work, affection, and friendship. For the most part, a man experiences his deepest joys and sorrows with others. Death destroys these incarnated relations: he can no longer see his friends, talk to them, share in incarnated expressions of joy and happiness. Because of this, death seems an absurdity to one in love with his friends.

For the Christian, however, death is not a total absence. Death may concretize physical absence but not the loss of friendship. Only sin can

destroy the deepest bonds of true friendship. In not loving God, one truly cuts himself off from others and becomes absent, for in sin a person seeks himself, rejects love, chooses personal solitude in a world of selfishness. Death in Christ is not only a passing over to the perfection of life in God but to a perfection of life in God's kingdom. Death, it is true, cuts one off from an incarnated communion with those loved on earth; but it is a passing over to a more perfect life with others, a passing over toward the perfection of life.

Thus, in death, the Christian experiences the perfection, the consummation of his life. He experiences, in some real way, the meaning of the perfection and consummation of our Lord's sacrifice—His passing over to the Father.

#### *Books:*

(1) Karl H. Schelkle, *The Epistle to the Romans* (Herder and Herder, 1964). In this book, Father Schelkle, Catholic professor of NT theology at the University of Tübingen, offers his theological reflections on St. Paul's epistle to the Romans. He states and illumines St. Paul's themes on sin, redemption through Jesus Christ, the history of salvation, and the Christian life. At a time when a new danger arises, where Christian preaching may be reduced to bible reading, followed by words without content, the burden of finding the life in the words of Sacred Scripture falls on the person of each priest. It is by reading and studying such a work as this that, one experiences a truth he learned going to school: the most valuable education is the one which a man gives himself.

(2) Karl Rahner, SJ, *The Eternal Year* (Helicon Press, 1964). This book contains the personal reflections of Karl Rahner on the liturgical year.

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## Retreat Source Material

CRONAN REGAN, CP, STD

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*Constitution on the Church—Second Vatican Council* (NCWC, Washington, DC), pp. 82. [Translation the same as that which appeared in *NY Times*.]

The most important recent item of "retreat source material" is the

dogmatic constitution by which the Council undertakes to "unfold more fully to the faithful of the Church, and to the whole world its own inner nature and universal mission." (#1, p. 1). The document supplies indications of the Church's thinking which should find an echo in all preaching of Christian renewal, and special points of interest to those who preach laymen's and religious retreats.

*General:* The Church as the covenanted People of God is described in the biblical framework of salvation history (#9, pp. 10-11). The nature of the common priesthood of all the baptized is taught and its role indicated (#10, p. 12; #31, p. 34; #34, p. 37). The sacramental activity of the Church is clearly treated (#11, pp. 12-14), with significant orientations on Baptism as a commitment to worship (p. 12); Eucharist as sign and cause of the unity of the Church manifest in charity (p. 13); Penance as reconciliation with the Church (ib.); Matrimony and the role of parents as "first preachers of the faith." (ib.) Paragraph 12 (p. 14) provides a number of seed thoughts on that witnessing to Christ which is a share in Christ's prophetic office.

*Laity:* The Constitution sets out to examine the foundations of the theology of the layman in the world, in Chapter IV (the layman in religion being considered in Chapter VI). It emphasizes the point that the specific characteristic of the laity is their secular nature. The layman's vocation is to "seek the kingdom of God *by* engaging in temporal affairs and by ordering them according to the plan of God." (#31, p. 35) As members of a missionary Church, *everyone* has a duty to engage in the apostolate (which is given a broader definition than was often the case in the past) (#33, p. 36); and the Constitution indicates its dimensions in its organized and unorganized form, in the purely secular realm as well as in the sacral and ecclesiastical (#35 & 36, pp. 37-40; cf. also #17, p. 19). In Chapter V, on the universal vocation to holiness, the Fathers of the Council emphasize that all holiness in the Church must be a following of the "humble and cross-bearing Christ in order to be worthy of being sharers in His glory" (#41, p. 44). Likewise they reaffirm the enduring value of the way of the evangelical counsels in the pursuit of holiness (#39, p. 43; #42, p. 48).

*Religious:* There is nothing revolutionary in the chapter on Religious, unless it be the fact that the traditional values of our state are given clear



statement, in an era when so much had been called into question. The vows of religion are recognized as means of consecrating the religious to God "under a new and special title," and of freeing him from "those obstacles" hindering the "fervor of charity and the perfection of divine worship." (#44, p. 51) Like every other member of the People of God, the religious, it is clearly taught, has the duty to be concerned for the welfare of the entire Church, and to work for its extension. But for each institute the apostolate is to be "in keeping with the proper type of their own vocation," and the Council even uses the disjunctive: "This can be realized through prayer *or* active works of the apostolate." (#44, p. 51; cf. #17, p. 19) The Council teaches that the religious state does not exist primarily to supply apostolic laborers, but for God—"to free its members from earthly cares" and thus more fully manifest the presence and value of other-worldly goods "already possessed here below." (#44, p. 51) The Council teaches a paradoxical brand of personalism and Christian humanism which is entirely in harmony with the traditional values of separation from the "earthly city" and "renunciation" (#46, p. 53). It can be especially reassuring to disturbed religious, to show that the renewed vitality of religious life hoped for by the Council does not at all envision its dismantling.

### *The Homily*

*Preaching the Liturgical Renewal* (The Liturgical Conference, Washington, DC, 1964) pp. 96. \$1.95; spiral-bound.

A retreat, in 1965, practically demands that a homily be preached at the daily Mass in addition to the conferences. This book provides twenty samples of the peculiar literary genus: homily. There is a three-page introduction to the homilies, and an eleven-page appendix on liturgical preaching, or the homily. The homily is not defined by its content—i.e., it need not be a commentary on the gospel text; it is defined by its situation as an integral part of the eucharistic celebration. It summarizes the liturgy of the word and announces the liturgy of the eucharist. It may have kerygmatic or catechetical elements, but these do not determine what the homily does, nor how it is constructed. The real function of the homily is to make the liturgy of the word a very personal invitation to this present congregation, and thus to mobilize their faith, hope and charity



so that the congregation will be better disposed to enter into personal contact with the living Christ in the mystery of the eucharist in which they are to participate.

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## Quaestiones Disputatae

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*Can a priest reciting any little office in place of the Divine Office omit Prime and choose one of the little hours?*

Since the above question has given rise to considerable pros and cons, I would like to present both views.

"No, he cannot."

The short offices are referred to almost casually in both the conciliar Constitution and the Pope's *Motu Proprio*. Their *composition* is said to be modeled on the structure of the Divine Office ("*in modum Officii divini confectum*," Const., n.98; "*instar divini Officii compositum*," *Motu Proprio*, n.8). The main purpose of the references cited is to depute members of Institutes of Perfection who recite these offices by rule as being henceforth engaged in the public prayer of the Church. Since the make-up of these short offices is based on the composition of the Divine Office, they will undoubtedly have to be revised when the Divine Office has been revised by the post-conciliar commission. Whether in addition to following the *make-up* of the Divine Office, these short offices will also follow the *manner of recitation* permitted for the Divine Office (i.e., omitting Prime and giving the option of reciting one of the three little hours, which will belong to the integrity of the revised offices)—on this the Church has said nothing.

The present permission, shortening the breviary obligation, does not flow directly from the conciliar constitution; it is rather a personal grant of the Pope given in the sixth paragraph of the *Motu Proprio*. The Pope expressly begins his grant with the affirmation that, the composition of the Divine Office has not yet been revised in accord with the decree of the Council. ("*Quamvis divini Officii ordo nondum sit . . . recognitus et instauratus*." ) Nevertheless, he personally gives permission to a certain segment of clerics, which will lighten their daily obligation. It is a *permission*. ("*Facultatem facimus . . . possunt omittere . . . eligere. Concedimus*," etc.) It is not given to all clerics, but only those who "*chori obligatione non astringuntur*." As a favorable permission, it is capable

of broad interpretation within the permitted matter—and this matter is the Divine Office. It is not *per se* capable of extensive interpretation to another matter. And the short offices, while *structurally* similar in composition to the Divine Office, are other realities. Exemptions permitted in one are not *ipso facto* permitted in the other.

In conclusion, the permissive norm graciously granted by the personal act of the Pope concerns nothing but the Divine Office—i.e., it does not apply to offices similar in structure to the Divine Office, nor to prayers granted in commutation of the Divine Office. Neither does the fact of the grant of a mitigating permission in the Divine Office imply that it is a defect of law in the sense of Canon 20, when a like mitigation is not given in every other office composed in analogous fashion. It is rather a privilege and, therefore, there is no warrant for using the permissive norm of the *Motu Proprio*, in the little offices we recite as commutations of the Divine Office.

"Yes, he can."

The little offices are not only similar in composition to the Divine Office, but also similar in the manner of their recitation, or the mode of fulfilling the obligation—e.g., both must be recited vocally, integrally, in the order of the hours, etc. Furthermore, in *all* the previous recent changes of the Divine Office (structural or otherwise), the little offices subsequently have been changed in harmony with the Divine Office—and it is worthy of note that, these changes were made *without any promulgation* other than their appearance in approved liturgical books. (Cfr. Decree of S.C. of Rites, simplifying the rubrics of the Divine Office, 23 March 1955 [AAS, XLVII, 1955, p. 218]; Decree of S.C. of Rites, 21 January 1961, in Pustet-Ratisbon breviary; Decree of S.C. of Rites, 23 March 1961, in Benziger edition of the breviary). It is moreover clear from paragraph 98 of the Constitution on the Sacred Liturgy that sometime in the future the short offices will be drawn up after the pattern of the Divine Office—indeed the little offices have already been raised to the level of "public prayer of the Church," when they are recited by those who, in virtue of their constitutions, are bound to perform this function. (Cfr. also *Motu Proprio*, no. 8; AAS, LXIV, 1964, p. 97.)

While it is true that neither the Divine Office nor the little offices has yet been revised, the *norms* for revision are explicitly given in the Constitution on the Sacred Liturgy (paragraph 89 seq.), and the subse-

quent permission given in the *Motu Proprio* to omit Prime, and to choose one of the three small hours is certainly based on these same norms: "*Quamvis divini Officii ordo nondum sit, iuxta art. 89, recognitus et instauratus, tamen iam nunc iis qui chori obligatione non astringuntur facultatem facimus, ut . . . Horam Primam omittere possint,*" etc. The argument that the permission given in the *Motu Proprio* does not flow directly from the conciliar Constitution seems gratuitous, since the Pope himself makes repeated references to this document. Hence the old juridic axiom, "*ubi eadem est ratio, eadem debet esse iuris dispositio,*" can be brought to bear. By analogy of law, since there is no express provision made for the recitation of the little offices, a norm of action may be taken "from laws enacted in similar matters" (cf. canon 20). The rubrics for saying the little offices are not proper to these offices, but are adapted from the Divine Office. Therefore, it is not a misapplication of the principle of analogy of law, to take as a norm for saying the little offices today, the permission granted by Pope Paul VI in his *Motu Proprio*. To call this permission a *privilege* and therefore to restrict its application to the Divine Office alone, is to beg the question. For while it is true that the permission to omit Prime and to choose one of the short hours is a privilege in the *wide* sense, more exactly, it is a special law granted to a certain group—and therefore a *true law*, comparable to the privileges contained in the Code—e.g. the privileges of clerics (cc. 119-123), of Cardinals (c. 239), etc. As such, interpretation of the permission is made according to the principles of canons 15-21 incl., *not* according to canons 50, 66-68. (cf. Coronata, *Inst. Iuris Canonici*, I p. 94; Ciconiani, *Canon Law*, p. 780; Abbo-Hannan, *The Sacred Canons*, I, p. 92).

Therefore I submit the proposition that it is perfectly in accord with the *Motu Proprio* of Paul VI for a priest to use these permissions whenever he enjoys the faculty of reciting the little office, and I maintain that *if* such an interpretation of the *Motu Proprio* is "extensive," then the Pope himself has made the extension.

—DAMIAN TOWEY, CP, JCD



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# From the Celian Hill

TIMOTHY FITZGERALD, CP, STD

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Some interesting works on preaching have appeared recently in Roman bookstores. E. Fournier has set forth his ideas on the Sunday sermon in the light of Vatican II: *L'Homélie selon La Constitution de la Sainte Liturgie* (Brussels: *Lumen Vitae*, 1964). As usual his insights are rich, especially when he discusses how the homily unfolds the mysteries of the Faith and provides norms for true Christian living. The eagerly awaited *Guide de l'assemblée chrétienne* (Tornaci: Casterman, 1964) by Thierry Maertens and Jean Frisque is a splendid handbook for the Sunday preacher in 1965. The 1st volume of a projected five-volume work covers from the 1st Sunday of Advent to the 6th Sunday after Epiphany. The *Guide* is meant to be used in collaboration with the St. Andrew Bible Missal. Each Sunday's Mass is developed in the following way: a modern exegesis of the epistle and gospel; a liturgical analysis of the formulary which includes history, thematic development, and a suggestion of how to fit the homily into *this* Mass; development of the biblical theme; a doctrinal analysis of the theme. The *Guide* is not as thorough as the *Assemblées du Seigneur* to which it often refers. But while it wears its scholarship lightly, it is, nonetheless, a profoundly spiritual study of the Sunday Masses and will certainly be a standard work until the new Missal appears. We can only hope for a quick translation.

*Initiation des enfants à la liturgie dominicale* (Bruges: *Biblica*, 1964) follows the same general outline as the *Guide*, but it is geared for children 11-13 years old and has many suggestions for acquainting them with the scriptural and historical background of the Church's year. The work is in three volumes and can easily be adapted by the preacher to adult audiences.

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*Varia:* On Oct. 22, the Roman Americans gathered at the Atonement Sisters' convent behind St. Peter's, to honor His Excellency, Cuthbert M. O'Gara, CP, on the occasion of his Golden Jubilee of Profession. At the dinner Father General read a personal letter from His Holiness, Pope Paul VI—a message of congratulation and eloquent commendation of the Bishop's work in China. His Excellency received also a spiritual bouquet as a token of the veneration of the brethren.





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“The primary duty of a literary man is to have clear conceptions, and to be exact and intelligible in expressing them.”

—Card. Newman (*Grammar of Assent*)

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“The most pressing duty of Christians is to live the liturgical life, and increase and cherish its supernatural spirit.”

—Pius XII (*Mediator Dei*)

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*"... The word of the cross ... is ... to us ... the power of God."*

(1 Cor.: 1:18)

# Verbum Crucis



Vol. III

April, A.D. 1965

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# Editorial

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The tidal wave of Johannine *aggiornamento* augurs to continue throughout the remainder of the twentieth century. Its influence is felt within every diocese and parish, by every religious community. Updating bespeaks a more efficient adaptation of means to end, on the part of clerics and laymen, seculars and religious, superiors and subjects. Especially in the case of religious institutes which are wholly or partially contemplative, problems can arise in an endeavor to balance apostolic efficiency, and those monastic features which are a community's reason for existence as a canonical entity.

The lectures and discussions of the latest Canadian Religious Conference point up the manifold problem of adjustment.<sup>1</sup> From both the sociological and hierarchical viewpoints, the necessity for community flexibility is emphasized. In outlining the spiritual viewpoint, the Prior General of the Little Brothers of Jesus indicates four areas where improvement is called for. (1) The necessity for intelligence and knowledge, and—most of all—contemplation based on them. "Prayer is a basic essential for all—even the busiest. Liturgical piety has its values and advantages, but also its disadvantages, and should not be the only form of prayer to be cultivated." (2) Asceticism, in conformity with the gospel and the history of monasticism. "Religious life without strict discipline would be unthinkable." (3) To preserve a fine and delicate chastity under the more or less pagan conditions of our present milieu. In choosing candidates for the religious life, more highly exacting standards are called for—there have been too many mistakes in the past. "Many excellent young people have all the qualifications for a priestly or religious vocation, except this one—fitness to lead a perfectly celibate life." (4) Principally, there is charity, with its various and, at times, apparently conflicting demands. The great means to this end is contemplation.

It was John XXIII who, on July 1, 1959, approved our revised Rules and Constitutions as "adapted to the necessities of modern times." (p. 9) The reasonable flexibility of our apostolate is clearly stated in the very first chapter of the revised text. (I: #2) The dominant note of that apos-

<sup>1</sup> *Review for Religious*; Jan. '65; p. 105. (Annual, full-text publication of Canadian Religious Conference: *Donum Dei*.) Cf. "Priestly and Religious Vocation, *R for R*, May '62.

tolate is sounded by our fourth, "family" vow, which symbolizes our personality among the religious communities of the Church.

Over the years, the flexibility of our specialized apostolate has been exemplified throughout the Congregation at large, and within the American provinces, at home and abroad, by the spoken and written "word of the Cross." In retrospect, we have reason for gratification. In prospect, we have reason for *aggiornamento*.

However, the updating of our apostolate should be always within the framework of our Rules, Regulations, and customs. It would be a case of pseudologic to contend that, there is any incompatibility between our adaptation to "the necessities of modern times," and the monastic features of our religious life. Poverty is the specific antidote against the enervating "cult of household gods." Chastity bespeaks a cloistered, undivided mind and heart, and the recompense of the sixth Beatitude. Without obedience, a Church Militant would be impossible.<sup>2</sup> By the dedicated observance of our Rule and of our unique vow, we fit ourselves as suitable instruments in the nail-punctured hands of the Divine Passionist. We ambition His infallible commendation: "Bene laborasti pro me!" —AMcD

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## Passiology

### The Devotion of the Lord's Passion

GERARD ROONEY, CP

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"... Our Congregation has for its special purpose, and this is reinforced by our fourth vow, the constant determination to spread abroad *the devotion of the Lord's Passion*. . ." (Revised Regulations: 1: #2) The vitality of our Congregation requires that we continuously explore the meaning of this tremendous devotion.

A provocative place to begin a theological examination of the meaning of this devotion is found in the revised captions to the chapter of the Rule dealing with our fourth vow.

The Rule of 1736, the first revision, has this caption: On the Observance of the Vow to Promote among the Faithful the Devotion of the Most Holy Passion and Death of Jesus Christ.

<sup>2</sup> "Psychological Aspects of Obedience," by Conrad W. Baars, MD; *Cross & Crown*; March '65; p. 13 ff.

In the Rule of 1741, the reading is almost the same, but changes the devotion *of* the Passion into devotion *to* the Passion.

The Rule of 1746 expands the chapter on the vow and adds another nuance, reading: On the Vow to Promote among the Faithful the Religious Cult and Loving Remembrance of the Passion and Death of our Lord Jesus Christ. This reading remains in the subsequent revisions of 1769 and 1775, and also 1930 and 1959.

The present English translation does not seem to be quite satisfactory in this respect. There is really a distinction between "devotion to" something and "the devotion of" something. "Devotion to" something or someone, puts emphasis on our subjective dispositions and, indeed, this aspect of our fourth vow is well indicated in the captions from 1746 onward, when they speak of "a grateful remembrance" of the Passion of our Lord. This surely is part of our vow and actually to teach it to others we must first promote it in our own hearts, even by reason of the vow.

In revising the Rule of 1746 and onward, apparently some translator saw the need for avoiding any false impression that the fourth vow consisted in promoting devotion to the Passion simply as a "grateful remembrance." This impression might have been more easily taken from the Rule of 1741, where the caption speaks of "devotion *to* the Passion." At any rate, the new reading from 1746 onward speaks distinctly of promoting "the devotion *of* the Lord's Passion" in addition to "a loving remembrance" of the same.

The question arises: What is "*Religiosum Cultum Passionis DNJC?*"

This is a question which deserves far more attention than it is receiving in this brief article. However, the purpose of this article is simply to open up the way to fruitful research.

"Cult" pertains to the worship of God. Thus, Part III of the Code of Canon Law is entitled "On Divine Cult," and obviously embraces the whole liturgical life of the Church. Primarily concerned with the worship of God, cult also pertains to special mysteries of the Faith and to sacred persons and things—for example, the cult of the Blessed Virgin Mary, of the Saints, of relics, etc.

The nature of a particular cult and the norms governing its proper expression give it a certain objective nature.

Devotion, on the other hand, places the emphasis on the subjective dispositions. Thus St. Thomas defines devotion as "A will to give oneself readily to the things that pertain to the service of God." (II-II, Q. 82,



a.1) He describes it as the chief act of the virtue of religion, acquired by earnest meditation on the love of God for his creatures, particularly as manifested in the Incarnation and Passion of His Son.

More specifically, a devotion may be an attraction to a particular mystery or personage. In this way devotion is joined to such cults as the Way of the Cross, our Blessed Lady, etc.

We can describe the objective nature of such cults as the Way of the Cross, the Blessed Virgin Mary, the relics of the saints. What do we mean by "*religiosum cultum Passionis et Mortis DNJC?*"

The cult of Our Lord's Passion, like every cult, must have doctrinal foundations. In practicing the cult, there is demanded an awareness of this great mystery of faith, an appreciation of its import, an attraction to its excellence, and a desire to share in it.

The cult of our Lord's Passion surely begins with knowledge, through Faith, of Who He is and what and how and why He suffered and died for us. But even more personally, it requires a knowledge of its relevance to our daily lives. Our Lord said He is the Way. He said we must take up our cross daily and follow Him. He taught us that, like the grain of wheat dying in the ground in order to spring up to new life, we too must be reborn, learn to die to our egoism, to renounce self and follow Him, if we would be His disciples. He told us God's Providence would treat us like the master of the vineyard who prunes the branches that the vine may be more fruitful.

The Apostle Paul, particularly, wrestled with the great problem posed by our newness of life in Christ, the divine outpouring of the Holy Spirit into our hearts, with a promise to make us ultimately like to Christ in His Resurrection—yet a newness of life that coexisted here on earth with our egoism, our disordered concupiscence. He pointed out that we are baptized in Christ's death, and are constantly to die to our own egoism in order to live unto God. In this way, each Christian has his passion to fulfill before his final glorification. "With Christ, I am crucified to the world."

This is the Christian life which Saint Paul of the Cross preached to the people of his day, constantly meditating aloud for them the lessons of the Lord's Passion, living the Passion himself, and encouraging the people to rejoice in their newness of life by conforming their hearts and minds, their daily deeds to the life of Christ, patiently and humbly accepting their adversities, from within and without.

This newness of life and true liberty of the Christian is witnessed by



the unanimous tradition of the great masters of the spiritual life such as Augustine, Gregory, Thomas Aquinas, Theresa and John of the Cross. *Per Crucem ad Lucem* is the commonly accepted motto.

The life of man is constantly subjected to pressing crosses—poverty or at least the struggle for economic sustenance; ignorance, disease, war, and worldly social pressures. Above all, there are the multitudinous betrayals of our emotions by our disordered concupiscence, the results and horrors of which have been graphically unmasked by modern techniques of psychiatry.

The cult of the Passion of our Lord is based on awareness of what our Lord suffered and why He suffered and how He continues to suffer in the members of His Mystical Body. Whatever happens to one of His least brethren, whether good or evil, happens to Himself.

It is thus the glorious destiny of the Christian to aid Christ in continually redeeming the world. It is the even greater destiny of the Passionist to practice this cult in his daily life and to teach and preach it professionally to the entire world. Our fourth vow marks us among men for this. Our monastic life is based on it. The Sign we wear on our religious garb proclaims it for everyone to see. Our special apostolate is infused with a realization of the tremendous relevance of this devotion to the daily lives of the people. For we are not only brought to the final glory of our own resurrection through the Passion and Cross of Jesus Christ, but even here on earth, the eternal life begun with Baptism progresses only on the cross, vivified by the glorious presence of the Risen Christ pouring forth His life-giving Spirit into our hearts. The tremendous relevance of the cult of the Passion of Christ deserves constant probing and practice by every Passionist.

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## Fundamental Theology

### Christological Miracles

NORMAN DEMECK, CP, STL

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Fundamental Theology, like other branches of Sacred Doctrine, has changed profoundly because of recent scriptural, liturgical, and patristic studies. Often the Fundamental theologian finds that he must abandon former positions—e.g., the parallel-text procedure for Messianic prophecies

is now replaced with a synthetic portrayal;<sup>1</sup> or, that he must revise and transform considerably a good portion of previous insights. This last procedure is especially true of miracles and their apologetic purposes. It is not a matter of maintaining that miracles do not have an apologetic function but, rather, of understanding in depth their confirmative role by relating them to other functions performed in the scriptural accounts of the life of Christ.

Today, miracles are considered polyvalent revelatory signs—i.e., they have many roles to perform in revealing God's plan of salvation for us. In the miraculous deeds of Christ, many elements combine to make the wonder a complex sign heavily charged with supernatural significance. By examining the context of each miracle story one will discover the precise function that a miracle is here and now performing.

One must note that the New Testament uses no word that should be accurately translated miracle, even though translators do use the word.<sup>2</sup> The words most commonly used in the inspired writings are *dynamis* (power), *semeia* (signs) and *ergon* (works).

We may enumerate the revelatory functions of the miracles of Christ as the following:

1. They are signs of the Agape of God. Miracles manifest God's compassionate love for men in their human miseries; they are His response to the appeal of human distress. So in Luke 7:13 we read: "When the Lord saw her (the widow of Naim) his heart went out to her, and he said, 'Weep no more.'"

2. They are signs of the advent of the Royal Redeemer. The Old Testament prophets announced not only the messianic era, but also the signs of that time. The messianic age was to be a time of wondrous events (Is. 35:5); it was to be a time in which miracles comparable to the event of the Exodus would be repeated. This theme seems to have guided John in his choice of miracles: signs of living water, of manna, of light, of life—all resonant with O.T. significance. Thus it is, the miracles are used to signify that the kingdom of God foretold by the prophets has finally arrived (cf. Luke 4:16-22).

<sup>1</sup> Vawter, "The Use of Messianic Prophecies in Apologetics, *CTSA Proceedings*, 1959, p. 97ff.

<sup>2</sup> Cf. McKenzie, "Signs and Power: the New Testament Presentation of Miracles, *Chicago Studies*, 3:1; 5-18.

In another way, the miracle stories are used to reveal the impact of Christ's presence. In the ancient mind, behind sin, sickness, and death stands Satan, whose kingdom Christ came to destroy. Satan reigns by sin and he extends his kingdom even to the body by sickness and death. The cures and exorcism performed by Christ signify that the kingdom of Satan is now being destroyed and that the Kingdom of God has come. The miracles express visibly the invisible and spiritual renovation begun by Christ, the Royal Redeemer.

3. Signs of Christ's Divine Mission. The miracles of Christ are His credentials as the envoy of God: they authenticate for men the mission of Christ. The Jews demanded a sign (I Cor. 1:22); this is a very human demand. Before making a total commitment, one seeks support for his reason. So Christ appeals to His miracles as the guarantees of His power and mission. (Cf. Jn 11:41; 2:23, Mk 2:10) Fundamental theologians have always insisted upon this important function of the Gospel miracles.

4. Signs of the Glory of Christ. Miracles must be connected with the consciousness Christ had of his divine filiation and the revelation of this mystery. Through miracles one is led to know that Christ is the very Son of God. Christ stands among the men of the world with the power of Jahweh—the miracles are the sparkling display of this power. They are the deeds of the Word of God made flesh (cf. Jn 1:14; 2:11).

5. Revelation of the Mystery of the Trinity. Through the miracles of Christ we gain an access to the very mystery of the Trinity. They are works common to the Father and to the Son, thereby revealing the profound unity that joins them. "As the Father raises the dead and gives them life, so the Son gives life to men as he determines" (Jn 5:21). "The works that the Father gave me to do and finish are precisely the works that I do" (Jn 5:36). In short, miracles reveal the perfect alliance in action and love between Christ and his Father in Heaven (Jn 14:10-12).

6. Symbols of the Sacramental Economy. The advent of Christ inaugurated a new era—the world of grace and the sacraments. Miracles let us see, as through a transparency, the transformation operating within men's hearts and souls. The wondrous deeds of Christ are images expressive of the spiritual gifts offered to men in the person of Christ. The marvels accomplished on the physical plane are figures, symbols of the marvels of grace. Here are some concrete examples of this function of a miracle. In Lk 5:10, the miraculous catch is a sign of the spiritual expansion of the Church by evangelization: "From now on you will be catching men." The

cure of the paralytic (Mk 2:5) attests to Christ's power to forgive sins. The cure of the lepers (Mk 1:40-45) symbolizes the return of the sinner to the society of the kingdom of God—a sign most expressive, for as leprosy separates men from human society, so also sin excludes us from the divine society. Even if Christ did not always underline a relationship such as these, the entire context of the miracle pericope suggests it sufficiently.

7. Signs of the final transformation of the world. Miracles prefigure the transformation that will take place at the end of time in the human body and the physical universe. Redemption is not limited to the world of the spirit; it must envelop the entire universe with its light and power—it must renovate everything. The miracles of Christ allow us to glimpse in anticipation the glorious order of the resurrection of the body and the ultimate transformation of the world. The victories performed by Christ over bodily illnesses disclose the triumph of life. And life, suddenly restored, is a sign of that life which Christ will give in abundance at the end of time. Miracles also announce the redemption of the universe. The cosmic miracles of Christ (Mk 6:49; 4:39) are signs foretelling the eschatological transformation, the renewal that will affect even the physical world.

From the above discussion we can see the great theological content of the Gospel miracles. Like other Christian realities they point in many directions, they act on many planes of reality. By realizing this multi-value of miracles we gain insight, and understanding of what is certainly a most essential part of the original proclamation of the message of Christ.

*For further reading:*

Brown, "The Gospel Miracles," *The Bible in Current Catholic Thought*, ed. by McKenzie, SJ, Herder and Herder 1962.

Gleason, "Miracles and Contemporary Theology," *Thought*, Mar. 62.

Latourelle, "Miracles and Revelation," *Theology Digest*, XII:2.

Taymans, "Miracles, Signs of the Supernatural," *Theology Digest*, V:4.

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"Far be it from me to belittle loyalty, but I'd rather have someone give me an argument. When two men in an organization think exactly alike, we can get along without one of them."

—G. H. Coppers,  
*President, National Biscuit*



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# Sacred Scripture

## The Ministry of the Word

KEVIN McCLOSKEY, CP, MA, STL, SSL

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Our times are characterized by a return to the "word," a recovery of the "word." We call the first part of the Mass the Liturgy of the Word. We have detailed and impressive instructions from the Bishops on the proper reading of the Word of God, for praying and speaking aloud in church. Sacred preaching is undergoing a marked renewal. Important studies by Mircea Eliade and Gerardus van der Leeuw have drawn attention to the importance and nobility of myth and symbol as instruments of knowledge and vehicles of truth. Father Karl Rahner alerts us to the danger of the "great words" being abased in a technological world. Martin Buber describes life as meeting and dialogue. This review is aptly entitled *Verbum Crucis*.

Much of the to-do about the "word" may strike us as bizarre, more "mere" words, simply *talk*, until we realize that in our Christian vocabulary, *Word* is the proper name of the Son of God, the Second Person of the Holy Trinity, and our sublime vocation is that of the "ministry of the Word" (Acts 6:4), and saving faith "comes from what is heard, and what is heard comes by the preaching of Christ" (Rom 10:17). Heirs of a "written-read" tradition of the book, we may not appreciate the validity of the "spoken-heard" word. We may even look upon the poet (to whom also the word is entrusted) as a man who, in superfluously pleasing rhymes, in a sentimental flood of words, says in a more complicated way what philosophers and scientists say more clearly, more prosaically, more intelligibly. The word may be for some, nothing more than the *clear* word of a formula or of a definition, forgetting that words are signs, not replicas of thought, and thoughts are likenesses of things: words refer to things indirectly through thoughts. Words mean reality, but reality is always greater. Words evoke reality.

In the Bible, "word" is not merely light, declaring something, signifying something. It is *power*, effectively bringing about what is said. What is spoken is here. This dynamic word does not merely repeat or talk about, but presents, enacts, realizes, achieves. It has objective reality. It is *sent* by God as a messenger to perform His work:

For, as the rain and the snow come down from heaven,  
and return not thither but water the earth,  
making it bring forth and sprout,  
giving seed to the sower and bread to the eater,  
So shall My word be that goes forth from My mouth;  
it shall not return to Me empty,  
but it shall accomplish that which I purpose,  
and prosper in the thing for which I sent it.

(Is 55:10-11)

He sends forth His command to the earth;  
His word runs swiftly.  
He gives snow like wool;  
He scatters hoarfrost like ashes.  
He casts forth His ice like morsels;  
who can stand before His cold?  
He sends forth His word, and melts them;  
He makes His wind blow, and the waters flow.

(Ps 147:15-18)

The present revival of the "word" should be of great interest to us Passionists, for we are by profession dedicated to the "ministry of the word." We "preach Christ crucified." We should be stimulated to continue our fine preaching tradition by recalling that we share so closely in the prophetic aspect of the Priesthood of Christ, Who is the fulfilment of Old Testament Prophecy:

In many and various ways God spoke of old to our fathers by the prophets; but in these last days He has spoken to us by a Son.

(Heb 1:1-2)

Sacred Scripture presents God as *One Who Speaks*. He speaks through creation, through events, through His prophets, through His Son Who is the Word, the living message, the full expression of the Father. His entire Person is Word. The speaking of the Father through the Word is continued by the Holy Spirit speaking through the Apostles and their successors, through the Sacred Liturgy.

The priesthood of Christ unfolds itself in the world through the Church and the Sacrament of Orders. In this priesthood, preaching is of capital importance. It may prove surprising to us that St. Thomas calls preaching the principal and proper function of the bishop (*Sum. theol.* III, q. 67,

a. 1 ad 1 et a. 2 ad 1; q. 71, a. 4 ad 3). Sacred Scripture characterizes the essence of the priestly office from the aspect of service of the Word (Acts 6:4). Baptism is the means by which people become disciples of the teaching of Christ (Mt 28:19). St. Paul puts his mission of preaching before that of the command to baptize (1 Cor 1:17). During the rite of ordination the bishop admonishes those called to participate in the priesthood of Christ: "*Sacerdotem oportet praedicare.*" So St. Paul charges Timothy "in the presence of God and of Jesus Christ, Who is to judge the living and the dead, and by His appearing and His kingdom: preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching . . . always be steady, endure suffering, do the work of an evangelist, fulfill your ministry" (2 Tm 4:1-5). Some of the great apostle's last words were an exhortation to his disciple to devote himself to preaching.

The Christ of St. John is preeminently a prophetic figure. The prophet is one called and sent by God to speak in His Name. He is a mediator between God and men. Whereas the priest presented Israel to God, the prophet presented God to His people. For St. John, Christ is God's final utterance: the Word-made-flesh (1:14). He reveals God to us and His plan to make us His adopted sons: *Filii in Filio* (1:18; 14:9; 15:15; 16:25; cf. Mt 11:27). Christ is sent by the Father to give the Father's words (Jn 5:17-24; 9:7; 17:3-25). St. John emphasizes that Christ is *the* Prophet: John the Baptist is the *voice*, whereas Christ is the *Word*. His entire Person is Word. So St. Augustine would say: "*Etiam factum Verbi, verbum nobis est.*" The death of Christ as *sacrifice* is related to His priestly ministry as Victim; as *martyrdom*, it is related to His prophetic ministry as Witness to the Truth (Jn 18:19-38).

What a sublime dignity is ours as preachers of the Passion! We are sharers in the prophetic ministry of Christ our High Priest. Like the prophets of old we are men by vocation responsible for our people. Here, loving our neighbor consists in doing everything possible to put the people in touch with the Word of God. And so St. Paul exhorts us: "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth" (2 Tm 2:15). We can do this and our words will be effective, provided we have first said *the* word of the priest: "This is My Body, My Blood." All the other words are interpretations, variations of this.

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# Liturgy

## Passionists and the Liturgy of God

ROBERT O'HARA, CP, MA

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In the January, 1965 issue of *Verbum Crucis*, Most Reverend Father General, in a guest editorial, adverted to the fact that some Passionists suspect that current movements within the Church have created grave problems for Passionists. He wrote: "Some have voiced the opinion that our proper apostolate is finished, now that devotions have been demoted and the emphasis in preaching shifted to the Mystery of the Resurrection."

It must be admitted that noticeable changes are taking place in the devotional life of the faithful. In this Province, for instance, there has been a great falling off in the popularity of novena devotions, which brought out huge crowds thirty years ago. However, it might be noted in passing that, those devotions were not wholly without contact with the liturgy, through countless confessions and communions. Furthermore, while recognizing the fact that the Passionist Congregation does not have as its specific purpose the fostering of devotion to the saints, yet we must be convinced that veneration of the saints will never be phased out of the Church's life, nor is it necessary, as certain contemporary "agnostics" assert, to limit that veneration to praying *with* the saints, not *to* them.

Moreover, we Passionists may and must preach the mystery of the Resurrection, but that must not mean that, unlike the Apostle, we must give up preaching "Christ and him Crucified."

It would appear that one aspect of the current uneasiness that some Passionists experience is polarized about the liturgical movement. One gets the impression that they feel that, this very vital renewal creates a corporate crisis for us, when it actually affords us a great opportunity, and this is so, not in spite of the fact that we are identified with the Passion, but precisely because of that identification. The Passion of Christ is at the heart of the Liturgy. Centuries ago, St. Cyprian wrote: "The sacrifice which we offer is the Passion of Our Lord."<sup>1</sup>

Central to the problem is the truth that Christ is essentially the "one mediator between God and men . . . who gave himself a ransom for all

<sup>1</sup> Ep. 63, 17.



men, bearing witness in his own time," as St. Paul wrote to Timothy. (1 Tim. 2,5)

In the Old Dispensation, a priest was consecrated to the divine service by being anointed with oil. In the New Dispensation, men are ordained by the act of receiving a character which empowers them to offer sacrifice to God. Their priesthood is a participation in the priesthood of Christ. However, unlike the priests in the Old Dispensation, Christ as man needed no anointing with oil; He was anointed by the divine Being itself. Nor did He receive a character of priesthood as do other priests. He is the archetype of the priestly character. In the words of the Epistle to the Hebrews, He is the "Son . . . being the brightness of His glory and the image of His substance." (Heb. 1,3)

Thus, through the mystery of the Incarnation, the Son of God became the ontological mediator, reconciling in His very being "*summa et imis*," in the patristic phrase. In the hypostatic union, the divine and the human became reconciled in an unbreakable marriage, although previously separated by an infinite gap and the positive factor of human sin.

This ontological priesthood of Christ strongly appealed to the Greek Fathers; they stressed that God became man that man might become God, and this great transformation was accomplished even in the very fact of Incarnation. The philosophy of Plato and its conception of "that which is truly real," in contrast with that which is real only by way of participation, obviously furnished a background to this emphasis.<sup>2</sup>

It is also true that all the mysteries of Christ's life were capable of redeeming the world, and each of them has its own lessons and energies for us. The French school of spirituality, in the light of this principle, has taught that "all the mysteries of Christ are our mysteries."

However, it is the constant teaching of the Church that, through the will of the Father, the redemption of the world was accomplished in a formal and explicit sense, through the Passion, Death, and Resurrection of Christ, these events being seen as incidents in one continuous action. Our Lord referred to this triumphant ending to His life as His "hour," the decisive moment for the redemptive activity of God. Moreover, the redemptive process was a sacrifice in the strictest meaning of the word.

St. John begins his account with the words: "Now the Passover of the Jews was at hand." (Jno. 11, 55) The note in the Jerusalem Bible for this

<sup>2</sup> Richard, L., *Le Mystère de la Rédemption*, 106, *passim*.

text points out: "John does not cease to underline the relationship between the death of Jesus and the Pasch." Similarly, St. Thomas describes the last events of Christ's life as an "exitus" with obvious reference to the Exodus and Pasch of the Jews.<sup>3</sup> As St. Paul expressed it, "He delivered Himself for us an offering and a sacrifice to God to ascend in fragrant odor." (Eph. 5,2) The Liturgy of God was performed on Calvary where, in ascending current, man's adoration, petition, and satisfaction were offered to God and where, in descending current, God's mercy and pardon, love and life, came to man. In that fateful hour, Calvary became the center of the spiritual universe. The cosmic dimensions of the Liturgy of God found expression in the words of St. Irenaeus: "By the Word of God, all things are under the influence of the economy of redemption, and the Son of God has been crucified for all, having traced the sign of the Cross on all things."<sup>4</sup>

Not only was Christ's death on the Cross a sacrifice but, in His infinite wisdom, He ordained that the whole sacramental system have its source in the Crucified. St. John relates that one of the soldiers "opened His side with a lance, and immediately there came out blood and water." (Jno. 19,34) St. Thomas sums up the traditional understanding of this mysterious incident in these words: "Wherefore it is manifest that the sacraments of the Church derive their power especially from Christ's Passion, the virtue of which is in a manner united to us by our receiving the sacraments. It was in sign of this that, from the side of Christ hanging on the Cross there flowed water and blood, the former of which belongs to Baptism, the latter to the Eucharist, which are the principal sacraments." (3, qu. 62, a. 5, c.) Hence, each of the sacraments is related to the Passion.

This symbolism is, of course, most formal in the sacrifice of the Mass. Precisely because some of our contemporaries were losing sight of this relationship, Pope Pius XII explained: "Since, indeed, Christ's bitter sufferings constitute the principal mystery from which our salvation arises, the universal agreement of Catholic Faith requires that this mystery should be placed in the fullest light; indeed, it is as it were the center of divine worship, since the Eucharistic sacrifice represents and renews it daily, and since the Sacraments are joined by the strictest bond to the Cross."<sup>5</sup>

<sup>3</sup> 3, intro. qu. 27; intro., qu. 46.

<sup>4</sup> *Demonstration of Apostolic Preaching*, n.34.

<sup>5</sup> *Mediator Die*, n.194.

There still remains an area of dispute about the precise relationship of the Resurrection to the sacramental economy. In the context of the Mass, Journet, recently made a Cardinal, dissociates himself from Suarez and certain other modern theologians, and follows the teaching of St. Thomas. The Cardinal takes up the problem in many places, but the following is a typical expression of his view: "For Berulle, as for Suarez and a number of theologians, the Passion of Christ cannot continue to act upon the generations of men, because it no longer actually exists; Christ is now fully glorified but retains the memory and the marks of His Passion, which is now passed away, and it is Christ glorified who acts directly upon us. For St. Thomas, Christ is now fully glorified and retains the memory and the marks of His Passion, but, as at the very moment of His offering on the Cross, He continues to reach men living throughout time *through the very act of His bloody Passion*, although the act itself has passed away."<sup>6</sup> Again: "One must consider the act of the Passion as the point of contact by which Christ in heaven continues to touch the present time. It is objected: the Passion is past and can no longer operate in the present time: that which no longer exists can no longer operate. The answer consists in separating the *permanent* (his emphasis) value from the *transitory* (his emphasis) act of the Passion. Without doubt, the act was transitory; Christ as pilgrim was involved in the irreversible course of time; His suffering had only a momentary duration. But this passing action was made to set up effects throughout the length of history, like a star which continues to shed its light even after its disappearance." Again: "The act of the bloody Passion *recapitulates* (emphasis, his) in itself beforehand all the history of salvation which is actualized in successive generations. Its virtue touches us with marvellous richness in the sacraments which, as it were, come forth from the wound of Christ on the Cross." It is most important that Passionists be aware of this Thomistic view of the relationship of the Passion to the sacramental economy.

In this connection, it is also worth noting that F. X. Arnold, the renowned teacher of Pastoral Theology at Tübingen, also goes back to St. Thomas for doctrine that will meet contemporary needs. Arnold insists that the true perspective is contained in St. Thomas' frequent statement that all depends upon "fides et Passio Christi." The emphasis upon faith involves that personal commitment so dear to contemporary thinkers:

<sup>6</sup> Journet, *L'Église du Verbe Incarné*, pp. 176-177; p. 180; cf. especially note 1, p. 180; p. 182; cf. also *La Messe*, pp. 82, ff.

and, "this connection of the sacrament with the real Christ of Calvary is understood by St. Thomas in an extremely realist sense . . . one can therefore say that 'the Passion of Christ' and 'faith in the Passion' are the realities which determine, 'in concreto,' the efficacy of the sacraments."<sup>7</sup>

It seems to me, then, that Passionists who experience misgivings about their relationship with the liturgical movement because of doctrinal reasons are unduly exercised. Not only may we in all truth preach the Passion of Christ alongside the liturgical movement, but also within its very center, for the relationship of the Passion to the liturgy is not factitious but causative.

Historians are increasingly wary about assigning fixed dates to the beginnings of movements. However, the pastoral phase, at least, of the liturgical movement has frequently been traced to a paper delivered by Dom Beau-duin of Mont Cesar in 1910. But the whole liturgical movement—and this should not be without meaning for Passionists—goes back to the Passion, when the Crucified "inaugurated the Rites of the Christian Religion."<sup>8</sup>

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## Canon Law

### Principles of Religious *Aggiornamento*

FINTAN LOMBARD, CP, JCL

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The Conference of Major Religious Superiors of Men sponsored a meeting of canonists from religious houses in the Eastern States, at Our Lady of the Angels Seminary, near Albany, N.Y., March 22-23. Among the nearly fifty priests at the meeting were five Passionists: Fathers Paul Boyle, of Holy Cross Province, President of the Canon Law Society of America; Nicholas Gill, Fintan Lombard, Columkille Regan and Cronan Regan.

The purpose of the meeting was to supply proposals on the revision of Canon Law concerning religious. Similar meetings were held in California last fall and in Detroit last winter. The suggestions of these regional meetings will be coordinated and studied further at a meeting of the Canon

<sup>7</sup> Arnold, F. X., *Pour une Théologie de l'Apostolat*, p. 51; S.T., 3, qu. 62, a. 5 ad 2, quoted p. 50.

<sup>8</sup> 3, qu. 62, a. 5, c.



Law Committee of the CMSM in Lemont, Ill., April 22-23. The Committee will present a full report to the Major Superiors at their annual meeting at Dupere, Wis., in July. As a result of this work, the American religious will be able to present common and coordinated suggestions for the revision of the Code of Canon Law. For this reason, among others, it is expected that the July meeting of the CMSM will have the largest attendance of any meeting yet.

At the Albany meeting, Father Cronan Regan delivered the first of eleven papers which were read and discussed. His topic was "Reflections on Principles of Religious *Aggiornamento*." As background material for his talk, Father Cronan presented to the gathering a summary of principles belonging to the irreplaceable "deposit," that must be preserved in any modification of the law and structure of religious life. These principles were formulated in harmony with two recent authoritative documents of the magisterium: the dogmatic Constitution "*De Ecclesia*" of Vatican Council II, and the Allocution "*Magno Gaudio*" given by Pope Paul VI to religious on May 23, 1964.

1. The religious state has a permanent and necessary place in the Church.

*Paul VI*: "... the true notion of religious life as it has traditionally flourished in the Church . . . ."

"... the special function and immutable importance of the religious state within the Church . . . ."

2. The religious state is constituted by a special commitment to the evangelical counsels.

*Vatican*: "The evangelical counsels of chastity dedicated to God, poverty, and obedience are based on the words and example of the Lord." (#43)

"Thus the state which is constituted by the profession of the evangelical counsels, though it is not the hierarchical structure of the Church, nevertheless, undeniably belongs to its life and holiness." (#44)

"By his profession of the evangelical counsels, then, he is more intimately consecrated to divine service (than by Baptism alone)." (#44)

*Paul VI*: "This stable way of life, which receives its proper char-

acter from profession of the evangelical vows, is a perfect way of living according to the example and teaching of Jesus Christ. It is a state of life which keeps in view the constant growth of charity leading to its final perfection."

"Hence it follows that the profession of the evangelical vows is a super-addition to that consecration which is proper to Baptism. It is indeed a special consecration which perfects the former one . . . ."

3. The religious state is always subordinate to the Church and should be lived as an ecclesial life.

*Vatican:* "The counsels are a divine gift, which the Church received from its Lord and which it always safeguards with the help of His grace. Church authority has the duty, under the inspiration of the Holy Spirit, of interpreting these evangelical counsels, of regulating their practice, and finally to build on them stable forms of living." (#43)

"The evangelical counsels which lead to charity join their followers to the Church and its mystery in a special way. . . . It is the duty of the ecclesiastical hierarchy to regulate the practice of the evangelical counsels by law, since it is the duty of the same hierarchy to care for the People of God and to lead them to most fruitful pastures." (#45)

4. The religious commitment is to the sacral order, not to the temporal.

*Vatican:* "By their state in life, religious give splendid and striking testimony that the world cannot be transformed and offered to God without the spirit of the beatitudes. But the laity, by their very vocation, seek the Kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God." (#31)

"The religious state, whose purpose is to free its members from earthly cares, more fully manifests to all believers the presence of heavenly goods already possessed here below. . . . The religious state clearly manifests that the Kingdom of God and its needs, in a very special way, are raised above all earthly considerations." (#44)

*Paul VI:* "The more it is stressed that the role of the laity demands that they live and advance the Christian life in the world, so much the more is it necessary for those who have truly renounced the world to let their example radiantly shine forth."

"In other ways of life, though legitimate in themselves, the specific ends, advantages and functions are of a temporal character."

"The very necessities of the times demand that the fervor of Christian life should inflame souls and radiate in the world itself. In other words, the needs of the times demand a 'consecration of the world' and this task pertains pre-eminently to the laity."

5. The religious state exists first for the sanctity of its members and "*ex consequenti*" for the active apostolate.

*Vatican:* "In order that he may be capable of deriving more fruit from this baptismal grace, he intends, by the profession of the evangelical counsels in the Church, to free himself from those obstacles, which might draw him away from the fervor of charity and the perfection of divine worship." (#44)

"The spiritual life of these people should then be devoted to the welfare of the whole Church. . . . This duty is to be undertaken to the extent of their capabilities and in keeping with the proper type of their own vocation. This can be realized through prayer or active works of the apostolate." (#44)

*Paul VI:* "In bringing about this renewal of your Institutes, your primary concern must be always the spiritual life of your members. Wherefore, among yourselves and among all other religious whose duty it is to devote themselves to works of the sacred apostolate, We would be entirely opposed to see anyone espousing that false opinion which claims that, primary concern must be given to external works and only secondary attention devoted to the interior life of perfection, as though this were demanded by the spirit of the times and the needs of the Church."

6. The Church wants to preserve the distinction of Institutes within

the religious state, both as regards their spiritualities and their proper apostolic works.

*Vatican:* "It is for this reason that the Church preserves and fosters the special character of her various religious Institutes." (#44)

"The hierarchy also aids by its vigilant and safeguarding authority those Institutes variously established for the building up of Christ's body, in order that these same Institutes may grow and flourish according to the spirit of the Founders." (#45)

*Paul VI:* "Moreover, with respect to undertaking new projects or activities, you should refrain from taking on those which do not entirely correspond to the principal work of your Institute or to the mind of your Founder. . . . Every religious family has its proper function and it must remain faithful to this role. The fruitfulness of the Institute's life is based on this fidelity to its specific purpose. . . . Therefore no innovation of discipline is to be introduced which is incompatible with the nature of the Order or Congregation and which, in any way, departs from the mind of the Founder."

"With regard to the exercise of the sacred apostolate in various dioceses, religious are also under the jurisdiction of Bishops, to whom they are bound to give assistance, always without prejudice to the nature of their proper apostolate and the things that are necessary for their religious life."

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## Library Science

EMMANUEL GARDON, CP, MSLS

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Today, with all the current developments in theology, liturgy, scripture, and practically everything else linked with the Church, and therefore of interest for the priest, there is particular urgency for us to be well informed. Most of us lack enough time to read all the books which would be helpful, and even if we had the time, developments in many fields of



ecclesiastical interest are moving so rapidly that, books are outdated relatively quickly, and we still need to find our way to the latest materials. Our preaching apostolate lays heavy demands upon us. The upsurge in theological and liturgical development increases that burden. We need access to material which is up-to-date, informative and reliable, so we can keep our preaching in time with what is going on right now.

The purpose of this article is to indicate one way in which we can gain quick access to the latest material. Magazines contain much information that never appears in books; and, information which is too recent to have been published in book form. This is true of newspapers, too. The number of volumes in a given title varies yearly, but each has an index.

Searching for information through indexes, in individual volumes of magazines is, a tedious and time-consuming task. One might compare it to the process of going to shelves and searching among thousands of books to discover whether the library has the one which you need. Just as a library has an index to the book collection—the catalog—so too, there are indexes to magazine material. These are just as necessary for the intelligent and fruitful use of magazines, as the catalog is for the book collection. There are general indexes and specialized ones, and through them one may find articles on any subject, by any author.

These magazine indexes are arranged alphabetically. Many are published monthly. At intervals during the year, there are issues which will include not only the current month's index, but will reprint in one alphabet, the indexes of the issues for two to six months previous. This is called a cumulation. Once a year each index cumulates for the whole year. For our further convenience, some indexes publish a two or three-year cumulated volume. For instance the *Index to Religious Periodical Literature* is now published annually, and the *Catholic Periodical Index* is issued quarterly. Both of these cumulate every two or three years.

Every entry in an index gives the name of the article, the author, the name of the magazine in which it appeared, the volume, page, and exact date. Obtaining an article desired, simply means copying down the full name of the magazine, the volume number, date and the inclusive paging of the article.

There are periodical indexes for almost any imaginable subject-field. What follows is a selection of a few of help in the priests' work. The selection of the indexes has been limited to what is currently available

and to what covers present-day developments. There are available in most cases, indexes which cover periodical literature for years back.

Of special interest to us as Catholic clergy is the *Catholic Periodical Guide*, published by the Catholic Library Association. This publication started in 1930 and is up-to-date. It is a cumulative author-subject index to a selected list of Catholic periodicals, and is international in scope. The index is published quarterly: April and October cover three-month periods; July and December cover six months, replacing the two quarterly issues. The bound volume cumulates for two years, and is all in one alphabet. This index is the quickest way to reach material on almost any subject of Catholic interest, printed in Catholic periodicals.

Somewhat of a companion publication is the *Guide to Catholic Literature*, published presently by the Catholic Library Association. Though this is not a magazine index, it seems a good idea to call attention to it at this point. The guide is an annotated author-title-subject index in one alphabet, to books and pamphlets by Catholics, or of particular Catholic interest. It covers both domestic and foreign publications, both Catholic and non-Catholic authors.

For non-Catholic periodical publications there is available the *Index to Religious Periodical Literature*, published at Princeton, NJ, by the American Theological Library Association. This began in 1949 and is running to date. This index is a general one to periodical resources in the areas of religious and theological scholarship, as well as related subjects. The publication is essentially Protestant, but it does include selected Roman Catholic and Jewish journals. It is ecumenical on both the scholarly and popular levels; it is international in scope. Present publication policy issues an annual publication with cumulation every three years. The index is an author-subject arrangement, all in one alphabet. Articles *by* an author are followed by articles *about* him. Subdivisions of subjects are underlined. Both annuals and cumulated volumes have book reviews indexed by author in the second part of the volume.

The *Catholic Periodical Index* and the *Index to Religious Periodical Literature* are the most useful for the priest at present. There are other smaller and more limited indexes in the religious periodical field, but these are either not easily available, or cover years that are not of current interest.

Also of use to the priest are a couple of general periodical indexes. There is the *Reader's Guide to Periodical Literature*, published by the

Wilson Company. This index covers the period from 1900 to date. It is the most useful general periodical index. Covering all subjects, it indexes magazines from 1900 to the present date. More than 100 popular magazines are indexed. The *Reader's Guide* is published twice a month.

For the more serious-minded, there is the *International Index: a quarterly guide to periodical literature in the social sciences and humanities*, also published by Wilson. The index covers from 1907 to date. Presently the *International Index* is an author-subject index to the more scholarly journals in the social sciences and the humanities, including religion and philosophy. It is issued quarterly and cumulated every two years.

The above mentioned periodical indexes will be of most service to the busy priest, who is searching for up-to-date information. In addition to these, there are indexes for almost every conceivable area. Space does not allow for detailed consideration, but in the local public library, the librarians will be happy to explain the value and particular use of each one.

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## Mission Source Material

NEIL SHARKEY, CP, STD

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### *The Existence of God*

- I. Mack B. Stokes, "The Nontheistic Temper of the Modern Mind," *Religion in Life* (Spring, 1965), 245-57.

The past three hundred years have seen a gradual change towards atheism. This shift in the modern mentality is so far-reaching that language seems unable to express it. The change has taken place so gradually and subtly that even educated men are not fully aware of what is happening. The intellectual conviction that the universe and man are the handiwork of God—with all that this implies—has receded into the background. In its place has emerged the belief that natural laws and processes are ultimate. This is not to say that everyone has abandoned belief in God, or that most men have done so; nevertheless, the more sophisticated members of the community are apt to be atheists.

The important consequences, for theology and preaching, of this vast shift in the modern mentality concerns the added abandonment of five beliefs which have been the foundation of Western society: (a) a personal

God; (b) order or cosmic teleology; (c) the moral order; (d) the divinity and redemptive mission of Jesus Christ; and (e) personal immortality. It is obvious that such changes in thought on God, nature, and man are bound to affect man's life in the most far-reaching way. Theologians and preachers cannot ignore the issues.

#### *Four Types of Nontheistic Thought*

Without referring to particular individuals we may set down four perspectives which have had wide influence during the twentieth century.

(i) *Naturalism*. It means any philosophy according to which physical or material things and processes are alone ultimate. Nature is uncreated and eternal. The naturalist urges that physical processes are the final bases of everything else. There is no central intellectual control in the universe. Mind and any other 'emergents' are the unpredictable resultants of nature. Impersonal evolutionary process is a sufficient explanation for all living things, including personal beings.

(ii) *Communist modes of thought*. Even though dialectical materialism is an economic interpretation of history, it implies the hypothesis of materialism. According to Marxist philosophers, mental activities are secondary emergents; and ultimately they are the resultants of material events. Marxists are not as sophisticated as the most able naturalists, but they maintain with them that, physical processes are ultimate and that all things and events in the universe come out of unconscious evolutionary developments.

(iii) *Logical empiricism*. Its approach is unique in that it excludes from the start—by rules of grammar and logic—any propositions or statements about God. Man knows only sense data. Metaphysical statements—statements that go beyond sense data—are to be rejected from the start as having no real meaning. This rules out metaphysics, natural theology, revelation. In recent years empiricism repudiates any knowledge of God and nurtures skepticism.

(iv) *Certain forms of existentialism*. Existentialism may or may not be atheistic. For the most part, however, existentialists are not metaphysicians. Heidegger is an exception. They look with suspicion upon any attempt to answer the question: How must we think about reality? They concern themselves with the question: How must we live in this alien universe? They assume that any intellectual effort to understand an objec-



tive order does more harm than good: destroys man's will to live, to rebel, to be free defiantly, creatively, and with abandon.

### *Theological Reactions*

Theologians and preachers have been reacting to this situation, sometimes without knowing it.

(a) Some, following Kantian skepticism, insist that we can gain no understanding of God by way of philosophy. All that we know of God is through Christ and through Christian revelation of which He is the center. Some insist in preaching this way. They proclaim that Christ is God. They bear witness to the truth of revelation by proclaiming it. Yet, underneath, there is a philosophical skepticism wedded to a biblical fideism. Thus there is no meeting point for conversation over atheism. Further, this position assumes—at least in practice—that there is no strong rational foundation for theism. It abandons the whole field to atheists whose arguments float primarily on unfounded preconceptions of the modern mind and not on any convincing argument.

(b) Another group of theologians and preachers suggest that we must go beyond the traditional understanding of God by thinking of Him as the *ground of being*. God is not "out there," "up there," or "above it all." He is the ultimate depth and ground of being. The chief difficulty with this attempt is that it is vague. Moreover, it ignores the fact that we cannot think reasonably about *the ground of being* without recognizing that this ground is *personal*. And here one is back to the infinite personal God: the traditional understanding of God.

(c) Another group of theologians and preachers speak only in terms of man: man's psychology, man's desperate needs, his struggles and responses. This position ignores God and the implications of objective reality. It never comes to the basic problem.

(d) Another approach—the Thomist approach—brings together philosophical and biblical theology. By means of philosophy, atheistic world views are carefully examined and their arguments refuted on intellectual grounds; on the other side, the intelligible order in the universe and its intelligible relations are affirmed. This enables the thoughtful person to realize that the existence of God has not so much been refuted as abandoned, because of sophisticated fads which cannot stand before careful scrutiny. In addition, philosophical theology also serves to develop a meta-

physical theism which can commend itself to people who are willing to pay the price of thinking things through. Against this background of a basic theism, biblical revelation takes on a renewed plausibility. Since God is, it is reasonable to believe that He reveals Himself. He reveals Himself in everyone and in everything. What He did not disclose through the physical universe, general history, culture, man, He has revealed through the vast patterns of affirmations and events in the Bible which come to fulfillment in Jesus Christ.

Within the context of philosophy, and natural theology, biblical revelation retains its meaning for those who require today an intellectual orientation. Within this context it can continue to be the chief instrument for recovering in the masses the sense of the reality and presence of the personal God.

II. Daniel Jenkins, *The Christian Belief in God* (Philadelphia: Westminster Press, 1964).

This is a book written by a Protestant defending the traditional proofs for God's existence and basic Christian apologetics. It deserves attention because of its familiarity with contemporary university agnosticism.

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## Retreat Source Material

CRONAN REGAN, CP, STD

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1. Pope Paul VI "Address to the Lenten Preachers of Rome" March 1, 1965. Transl. *The Catholic Messenger—Davenport* 3/25/65, p. 5.

The Pope exhorted the preachers to priestly holiness, and to confident obedience to ecclesiastical superiors. "Know how to keep your mind open to spiritual renewal. . . . But know also how to defend yourselves from the headiness of arbitrary innovations, from the suggestion of the current fashion in ideas not approved by the Church and in no way tested by experience."

He commissioned the preachers to a liturgical apostolate, recognizing that "It means disturbing the pious and good faithful by proposing to them new forms of prayer which they will not immediately understand. . . . It is a question of fostering a more active school of prayer and worship

in every assembly of the faithful . . . a religious activism that is still not habitual with many."

He spoke of the need of effective speaking, free from artifice and jargon, responsive to "the present-day demand for plain, simple, brief and intelligible language."

Concluding: "The religious life of our time, it should be remembered, can to a large extent depend on this human and at the same time mysterious efficacy of sacred preaching."

2. J. J. Reed, SJ, "Natural Law, Theology, and the Church" *Theological Studies* 26 (1965) pp. 40-64.

Is the concept of "natural law" still a valid theological concept? Is the Church competent to teach norms of natural law morality? Does her charism of infallibility extend to these matters? R. discusses these points in an article that is a model of clarity.

R. notes four attitudes or positions whence arises the opposition to natural law. But "for the Catholic moralist natural law belongs to theology not only by reason of its material object, because it forms part of the pattern by which the Christian conforms his life to the will of God, but also by reason of his method, because he comes to the knowledge of it through the instrumentality of authentic teaching as well as by natural reason." He demonstrates that:

- a. The Church teaches natural law with authority.
- b. It does this because it is convinced that the natural law belongs to the total deposit of truth entrusted to the Church by Christ. Cf. Paul VI, allocution 3/27/65: "As the custodian of *God's law*, *natural* and positive, the Church will not permit. . . ."
- c. Rational investigation is of great importance to assist the Church in formulating her teaching.
- d. The value of what the Church teaches as natural law depends on her authority to teach rather than on the cogency of the reasons adduced.
- e. The Church may teach the natural law infallibly, or in a non-infallible way that is still authentic and binding.
- f. The teaching authority of the Church in these matters extends to the applying of principles in the concrete, and not only to their abstract formulation.

3. C. Davis, "The Thought of Hell" *America* 3/20/65 p. 394.

Where does hell fit into the Good News? Damnation is not related to the Christian message in the same way as salvation. The message is a message about God's love by which He calls us to personal union with Himself. The refusal of God's invitation is sin, and final sin is the necessary condition of damnation. The teaching on hell is a warning that our decision for or against God is real, personal and free. To refuse a relation of love is to enter a relation of justice. The gift of salvation would be meaningless without heaven and the final achievement of God's plan. The invitation to personal love would not be real without freedom and the possibility of a damning refusal.

4. J. E. Corrigan, SJ, *Bless Me, Father* (America Press Pamphlet, 1964) pp. 28. 15¢.

Excellent on the perennial problem of using the Sacrament of Penance in an adult way that avoids the pitfalls of routine and formalism. C. sets the sacrament in the context of integral Christian living and has valuable suggestions on making a truly self-revealing examination of conscience and accusation—with concrete examples for different classes of penitents. Should be valuable in our retreat houses.

5. J. J. Evoy, SJ, & V. F. Christoph, SJ, *Maturity in the Religious Life* (S & W, N.Y., 1965) pp. x, 310. \$4.95.

Built into religious life are pitfalls to personal maturity. In their unique "interruptive" style, E. & C. offer the substance of a seminar they have conducted for thousands of religious women, applying the insights of a developmental psychology to the problem of becoming an integrated person in religion. The work reflects a wide experience and can be very helpful to the preacher of sisters' retreats. The human components of fraternal charity—the need for human affection and friendship in community, the emotional resonances of such love and its balanced handling—are beautifully treated (pp. 46-69, 80-90). In a rambling, but very practical way, the authors discuss the difficulty of integrating wholesome ambition and initiative into the regime of obedience (Ch. 8 & 9).

6. Sr. Bertrande Meyers, DC, *Sisters for the 21st Century* (S & W, N.Y., 1965) pp. xix, 364. \$5.00.

The book is the best presentation available on how American sisters in active communities see their vocation, what changes can be contem-



plated to make their life and work more relevant to real needs of the apostolate. The picture she paints is beautifully balanced. Ch. 10, "The Essence of the Religious Vocation," is very well done and has a gentle but sage warning to priests, on how unwelcome is any heckling of the sisters about certain archaic rules and customs. Her approach to *aggiornamento* as a means to holiness (Ch. 5) is solid and pertinent. The final chapters on the Sister-Teacher, Sister-Nurse, and Sister in Social Welfare provide observations that should help the retreat preacher to confront the sisters' problems and aspirations even more realistically.

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## Quaestiones Disputatae

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In the March issue of *The Priest* (p. 230), a religious cleric expresses perplexity in connection with the stand taken by some of his brother priests, who maintain that attendance at a participated Mass is more efficacious than the personal offering of Mass.

From under "The Liturgy and Rubrics" (a column edited by W. J. Schmitz, SS, STD), the following very brief excerpts are salient. "It is difficult to reconcile such an idea with . . . the first admonition of the ordination ceremony to priesthood: '*Sacerdotem . . . oportet offerre. . .*'" Father Schmitz then quotes from public statements of Pius XII: ". . . The conclusion was reached that the offering of one Mass, at which a hundred priests assist with religious devotion is the same as a hundred Masses celebrated by a hundred priests. It must be rejected as an erroneous opinion." ". . . The actions of Christ are as many as are the priests celebrating, not as many as are the priests hearing the Mass; those present at the Mass, in no sense sustain or act in the person of Christ sacrificing, but are to be compared to the faithful layfold who are present."

Despite the clarification quoted above, I am confused by the article on the Sacrifice of the Mass, featured in the January issue of *Worship*. How would you come to grips with that one?

—XYZ

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The thesis advanced in *Worship* is known as the Casel-Rahner theory on the nature of the Sacrifice of the Mass. Pope Pius XII answered the general theory on Nov. 2, 1954 (cf. *The Pope Speaks*, vol. 1 (1954), 375-

85) and again on Sept. 22, 1956 (cf. *The Pope Speaks*, vol. 3 (1956-7), 273-286). Perhaps the best answer offered by a living theologian is to be found in Charles Journet's explanation of the Sacrifice of the Mass, given in his work *La Messe, Présence du Sacrifice de la Croix* (Desclée de Brouwer, 3rd ed., 1961). The fundamental problem is this: The Sacrifice of our Lord on the Cross is but one sacrifice, offered once; yet, at the same time, each Mass is also a true and proper sacrifice. How can we reconcile these two truths of revelation? Cardinal Journet resolves the difficulty by maintaining that each Mass is a *sacramental presence* of the Sacrifice of the Cross.

1. *The Sacrifice of the Last Supper.* The Last Supper was a true sacrifice. The words of transubstantiation spoken by our Lord did not create another sacrifice than that of the Cross but effected a mysterious *sacramental presence* of the sacrifice to be offered in the near future in a natural bloody manner. At the moment when the bread and the wine were changed into His body and blood—the change did not affect Him but the underlying substance of bread and wine—Christ was not doubled but His *presence* was. There were not two distinct Christs in the room but two kinds of presence of the same Christ: one presence was his *natural* presence; the other presence was *sacramental* under the strange appearances of bread and wine.

2. *Substantial and Operative Presence.* When we come to speak of the Sacrifice of the Mass our attention centers on two kinds of presence: *substantial* presence and *active, efficient, or operative* presence. *Substantial* presence is a presence in being and pertains to the underlying order of being, the ontological order, not the order of outward appearances. *Operative* presence is a presence in action and pertains to the dynamic order. At the Last Supper Christ was present in these two ways: *substantially* (both naturally and sacramentally) and *operatively*, by His action of uniting the disciples to His sacrifice.

3. *The Numerical Oneness of each Sacrifice of the Mass with the Sacrifice of the Cross.* Each sacrifice of the Mass is not a numerically different sacrifice than that of the Cross but a numerically distinct *sacramental presence* of His bloody sacrifice. At Mass there is, under the appearances of bread and wine, a *substantial presence* (a presence in being) of the glorified, risen, ascended Christ. And there is also, under the same appearances, an *operative* (efficient) *presence* of His one unique redemptive sacrifice. Thus the Mass is not *another* sacrifice than His one redeeming

sacrifice, but *another presence*—an operative presence—of His one sacrifice. We can say: Just as each consecrated host is Christ *substantially* because transubstantiation multiplies the real substantial presence of Christ, so each Mass is a true and real sacrifice because it multiplies the *real operative presence* of the one redeeming sacrifice.

4. *Consummation in God.* Does this mean that our Lord—He who died, arose from the dead, and ascended into glory—lives in an *eternal sacrificial state*, as some theologians maintain, following the French school of thought? No. The God-man redeemed us in the historical past by dying on the cross. He merited for us, satisfied for our sins, redeemed us by His death: a transitory act. His priesthood is eternal in the sense that He eternally presents, confirms, ratifies, before God the Father—as the risen glorified Christ—the one unique sacrificial act; and He dispenses the riches of this act of redemption to the world. Thus the consummation of our Lord's Sacrifice of the Cross in God is a continuation of his mediatorial function of *intercession and dispensation*.

5. *The Eternal and Transitorial Acts in Christ.* Jesus Christ is God and, as God, possesses the one infinite *eternal Act of God*. At the same time, from the first moment of the Incarnation, His human nature has been in the immediate presence of the divine essence and Person of God the Son: He is God the Son. This is the eternal beatific vision of our Lord's human nature. These are *eternal acts* in the mystery of Jesus Christ for they are and will always be in Him. The sacrificial act of our Lord was, however, a transitory act specified by His redemptive passion and death on the cross. This sacrificial act was animated and vivified by these two eternal acts; but it, itself, was not an eternal act of Christ. It ended with the moment of His death. In this sense, His redemptive sacrificial act was an historical event specified by its object: death.

6. *The Individual Sacrifice of the Mass.* Each time the sacrifice of the Mass is offered, the priest does not multiply the sacrifice of the Cross but its *sacramental presence*. If each host is truly and really Christ, because the mystery of transubstantiation multiplies—not the one Christ—but the real *substantial* presence of Christ; in like manner, each Mass is truly the sacrificial act of Christ because transubstantiation multiplies—not the one sacrificial act of Christ—but the *real operative presence* of the act.

7. *The Ascending and Descending Priestly Mediation of the Priesthood of Christ.* In the priestly mediation of Christ there are two distinct but inseparable movements: an *ascending* movement by which He offers the



world to God; and a *descending* movement by which He brings God to the world. In the order of *ascending* mediation each Mass is, in its own proper manner, a sacrifice of adoration, expiation, intercession, and thanksgiving. It gives us, under the veils of a sacramental sacrifice the glorified Christ as He comes to unite us to His sacrifice. Each Mass becomes an incomparable sacramental presence, a supplication of infinite value. It is from this point of view that each Mass has an efficacy *ex opere operato*, that is to say, independent of the good or evil dispositions of the priest offering the sacrifice. In the order of *descending* mediation each sacrifice of the Mass brings us the saving efficiency of our Lord's passion and death, though not independently of the free dispositions of those whom it saves.

8. *Who Offers the Sacrifice of the Mass?* In so far as He is God, Christ is the first principal cause of the sacrifice. In so far as He is man, He is the conjoined instrumental cause of the sacrifice, without which transubstantiation could not take place, nor could the sacrifice of the Mass be offered. At the moment of transubstantiation the Church offers the sacrifice through her priests acting *in persona Christi*. The sacrifice of the Mass, then, in the act of transubstantiation, is a privilege belonging to the priest alone. But before and after the moment of transubstantiation the Church acts by her priests in her own name, *in propria persona*. Thus the Sacrament of Baptism, unlike the Sacrament of the Priesthood, does not confer power on the Christian to intervene in the act of transubstantiation, but confers power to intervene before and after the act of transubstantiation in the liturgical cult of the sacrifice.

9. *The Infinite Value of the Sacrifice of the Mass.* Since each Mass is a new sacramental presence of the one sacrifice of the Cross, one must speak of the Mass as he speaks of the Cross and say that in the line of ascending and descending mediation the value of each Mass is infinite, but that the Church participates in it in a finite manner, according to the intensity of each person's faith and love.

—NEIL SHARKEY, CP, STD

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"In writing and speaking, it does not suffice to be clear enough to be understood—we have to be *so* clear that we can't be *misunderstood*."

—Alexis Cunneen, CP  
Lector, Sacred Eloquence





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"How can hearts be united in perfect charity, where minds do not agree in faith?"  
—Leo XIII (1894) (*Praeclara Gratulationis*)

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"Holiness and learning must be the distinctive characteristics of Christ's minister to the world."  
—Paul VI: *Summi Dei Verbum*

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*"... The word of the cross ... is ... to us ... the power of God."*

(1 Cor.: 1:18)

# Verbum Crucis



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# Editorial

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It is consoling that the Church Militant is only a temporary structure. It is only a means to an end. That end is the Church Triumphant. If our faith and hope be normal, we share with the Apostle "a desire to be dissolved and to be with Christ, a thing by far the better." (Phil.: 1:23) Logically, because the Church Triumphant is so important, so essential to our eternal peace of mind and heart and to our physical well-being, the Church Militant is correspondingly important. It is the divinely established means for the attainment of our eternal ambition—the Church Triumphant.

As means to end, the Church Militant is the embodiment of what is requisite and sufficient—of divine competence to teach, to rule, to sanctify. Within the ambit of the Church Militant, teaching and ruling are related to sanctification as means to end. The ratio between our relative status in the Church Triumphant and our sanctity in the Church Militant will be startlingly precise. Just as the Church Triumphant is the reason for existence of the Church Militant, so too, the *Ecclesia Sanctificans* is the reason for existence of the *Ecclesia Docens et Regens*.

It goes without saying that, the Church Militant must sanctify us in a way commensurate with our status as intelligent, free agents. Hence, the psychological priority of the Church Teaching. *Nil volitum ni praecognitum*. Unless, and until our human intellects are convinced, our human hearts cannot be persuaded. Hence, to be ruled intelligently, to be sanctified intelligently, we must first of all be taught.

Were we to enlarge upon this thumbnail sketch, we might seem to belabor the obvious. Since our days as embryonic theologians, we have understood and admired the overall strategy of Divine Providence, in establishing a Church Militant so adapted to the Church Triumphant.

With due emphasis on the analogy of proportion, the reminder outlined above applies in a special way to a religious community. Resembling a diocese in relation to the Church Universal, a religious community approved definitively by the Vicar of Christ is entitled to additional teaching, ruling, and sanctifying—commensurate with its reason for existence as a canonical entity.

A religious community bespeaks a refinement of Christianity in general, of Roman Catholicity in general. That our holy Rule is conducive to that

refined *modus vivendi*—with its bearing upon our share of the Church Triumphant—is an indirect object of the Church Militant’s infallibility.

To guide our response to, and our cooperation with that infallible Rule, we have—in addition to the hierarchy of the Church Militant at large—our own teachers, rulers, and sanctifiers, in the persons of our canonical Superiors. Theirs is the lofty and delicate duty to teach us by word and example, to exemplify the Rule and to encourage our fidelity, thus stabilizing our lifelong endeavors for sanctity as religious, as Passionists.

What is the upshot of this reminder of the relationship between the Church Militant and the Church Triumphant? Of the relationship among the *Ecclesia Docens, Regens, et Sanctificans*? Of the *analogical application of that relationship to the Passionist Community*? It is a concrete reminder of several items of personal importance. For us of today, our tomorrows are numbered, as we “press toward the mark, to the prize of the supernal vocation of God, in Christ Jesus.” (Phil.: 3:14) Just as we cannot afford to be inactive members of the Church Militant, so too, we cannot afford in any way or to any extent, to disregard the additional commitments to which we are vowed, or the additional aids with which we are graced—by way of the teaching, ruling, sanctifying competence of our Passionist hierarchy. The theory, we know. But only realized knowledge is influential.

—AMcD

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## Passiology

### Implementing the Passion

EMMANUEL SPRIGLER, CP

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By the inscrutable Providence of God, we are members of this Congregation: we are vowed to promote devotion to the life-giving Passion and death of God’s Son. But in these days of *aggiornamento*—“exciting times,” according to the late Cardinal Meyer—a great deal of stress is being placed on the mystery of the Resurrection. Some Passionists report having been charged with fuddy-duddyness in adhering to the “old way” of the Cross; that they have been practically taunted because of our reiteration of the price paid for our redemption—in spite of all the scriptural, theological and liturgical manifestoes in favor of the same—

and all amounting to: "Get with it!" Weighty scribes in our professional journals make note of the overstress which has been laid upon the Passion and death; that there has been a losing sight of the fact that, if Christ were put to death in the flesh, He was made alive in the spirit.

Granted! Beyond doubt, the mysteries of the Crucifixion, Resurrection and Ascension climax all that God has done for the human family, and we are not to emphasize one element to the detriment of the overall presentation. But as even Durwell, CSSR, author of the fabulous work, *The Resurrection*, admits in his other opus *In The Redeeming Christ*: "His existence is fixed forever at the moment of the *Redemption*. The five wounds . . . are . . . the wounds of a death from which He will never recover. . . . The life of glory is a *perpetuation of His death*; . . . The Lamb of God stands in glory and is surrounded by hymns of triumph, *but He is still slain*." (Apoc. 5:6; italics ours pp. 7, 8.) In the following paragraph, Durwell does join death and resurrection in one: "He remains fixed in the act itself, in the unrepeatable moment of His death *and* glorification." Truly, "His sepulchre shall be glorious." (Isaias 11:10) However, other experts remind us that, according to the Gospel of John, the definitive glorification of Jesus begins, not with His Resurrection, but with His Passion!

For the balanced explanation of all this, we turn to the account of the disciples' journey on the afternoon of that first Easter day: their encounter with a stranger, their woebegone looks, the jeremiad they voiced over the crushing of their hopes for the redemption of Israel, and the meaningful question of their chance companion—"Ought not Christ to have suffered these things, and *so* to enter into His glory?" The "ought" and the "so" are the key words, both reminiscent of the "must" quoted at the grave. Our Lord had prophesied: ". . . that the Son of man *must* suffer many things, . . . and be killed, and after three days rise again." (Mark 8:31) The angels at the tomb echoed those very words. (Luke 24:7) The "so" indicates the mind of God from the very beginning: that He had no other plan whereby we might be saved than, that His Son should suffer the mystery of the passion and death. Nothing was out of order. "For I say to you, that this that is written *must* be fulfilled in me: 'And with the wicked was he reckoned.' (Isaias 58:12) For the things concerning me have an end." (Luke 22:37) The joy of Easter is not because the Place of the Skull is only a memory, and we are now concerned only with a Garden of Joy. God's plan embraced and still contains both elements—life and death

—only in this case, life comes forth from death! Again, the experts remind us, Luke is very careful to allow the Easter light to shine upon his account of the Passion, and likewise he takes pains to show the connection between the glory of Easter and the pain of the cross. Luke was evidently pointing out that the Good Friday experience of the disciples was the foundation of their Easter faith and joy.

Human nature being what it is, the chances are that people are more likely to relish the thought that their sins have been blotted out, atoned for, than that they have been justified! And here we have the kernel of our vocation, plus the Fourth Vow. Our glory is to have been invited to help Christ take possession of His kingdom. It had been said to Him: "Ask of me and I will give you the Gentiles for your inheritance, and the uttermost parts of the earth for your possession." (Psalm 2:8) He did ask, "with a strong cry and tears" (Heb. 5:7), but it is up to us to aid in making good His claims. "How beautiful upon the mountains are the feet of him that bringeth good tidings, . . . that preacheth salvation." (Isaias 52:7) "I will teach transgressors your ways, and sinners shall return to you." (Psalm 50:14) As members of an active community, we are to share the fruits of our contemplation. We are mightily concerned with the great virtue of zeal, and to foster and protect it we take that Fourth Vow. A vow involves the offering of a sacrifice, a victim, such as we have done by the "vows of religion." And it concerns the consecration of an effort, and in this case it is the helping Christ take possession of His kingdom, the gathering of the fruits of the Passion. The Rule specifies the technical scope of this vow, and then allows leeway for many adventures into the realm of God's love for promoting such a salutary work. It would be difficult to measure the obligations of this vow: e.g., claiming that to preach a mission or retreat without at least one sermon on the Passion would constitute grave matter. But here is a field of endeavor where it is certainly the spirit that counts. Our cue comes from Christ Himself: "For them do I sanctify myself." (John 17:19) Or the prophetic result of His death: "If he shall lay down his life for sin, he shall see a long-lived posterity, and the will of the Lord shall be prosperous in his hand" (Isaias 53:10); which being interpreted is: "God . . . will have all men to be saved." (I Tim. 2:4) Paul would do *all things* for the Gospel's sake. And what better news than, that God so loved the world as to send his only-begotten Son, and that that Son finished the work given him to do—our redemption.



The Acts of the Apostles contain much mention of the Resurrection: that the Apostles were the official witnesses of this crowning event in the history of salvation. But nevertheless, Paul, the hardest worker of them all (I Cor. 15:10), could profess himself to know nothing but Christ and him crucified. The ceremony of Baptism, the making of a mere human into a Christian, and concerning which the Constitution on the Liturgy and Pope Paul VI make a great deal, still retains the application to forehead and breast of the sign of the cross, with the words: "Receive the sign of the cross, both in your mind and in your heart." The coat of arms of the Congregation of the Resurrection has the banner of Easter victory crossed with the wood whereon hung our Salvation!

Some may think of our days as one of those eras to which might be applied the words of Oscar Wilde: "The old believe everything, the middle-aged suspect everything, and the young know everything." Of course it goes without saying that such an aphorism needs to be qualified! Let us not be dismayed. Apart from the theology of the redemption, there is always that matter of God's love. Again the words of the great Apostle: "With us Christ's love is a compelling motive, convinced as we are that one man died for all." (II Cor. 5:14) Our business is to make the people ever mindful of a love that led a God to suffer such great things *for* us and *because* of us; that they in turn cherish a love for and imitate a heart ruptured by rapture at the thought of what death on the cross would accomplish: "All the ends of the earth shall remember, and shall be converted to the Lord: and all the kindreds of the Gentiles shall adore in his sight. For the kingdom is the Lord's; and he shall have dominion over the nations. There shall be declared to the Lord a generation to come: and the heavens shall show forth his justice to a people that shall be born, which the Lord hath made." (Psalm 21:28-29, 32) Our Lord knew this as He hung dying on the cross, and it comforted Him to the end.

The Paschal mystery is one. His being "lifted up" refers both to the crucifixion and the resurrection. We will always be true Passionists if the Tercian versicle for Paschaltide is always ours: "The Lord has risen from the tomb. Alleluia, Alleluia! Who hung for us upon the cross. Alleluia, Alleluia!

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"A monastery without a library is like a fortress without weapons."  
(Medieval)

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# Spiritual Theology

## Reflections on the Principles of Religious *Aggiornamento*\*

CRONAN REGAN, CP, STD

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Since World War II there has been a growing sentiment among religious men and women for change and adaptation. As religious looked out at the needs of the Church and the world, and compared the promise offered by the vowed life with the reality they experienced, they came to wonder whether the light of the Gospel was not indeed in danger of smothering under the bushel. They had to admit honestly that many of the forms and restrictions of religious life were quite artificial and were experienced as perfectionistic rather than as leading to the perfection of charity; formalistic and legalistic rather than imbued with the spirit of Christ.

All this has led to a crisis. In the hearts of many religious today there is real anguish. They fear that the forms of separation from the world have brought with them apostolic absence from the world rather than a saving presence in God. They worry about the possibility that a rigid obedience structure is leading them to sinful omissions of charitable involvement. They are uneasy with the appearance of corporate wealth and the comforts of the good life that seem to belie the poverty of Christ. They feel that the spirit of the Holy Founder and the glory of the Order are sometimes invoked to rationalize a narrow-minded particularism. Those who profess the mixed life often see themselves as neither truly contemplative nor thoroughly at the service of the apostolate—and hence irrelevant. In many there is no longer any conviction of the real worth of the apostolic ideal: *contemplari et contemplata aliis tradere*.

The fact of this questioning and general turmoil among men of good will is evidence that the Holy Spirit is stirring the Church to action. For the work of the Spirit is peace; and when men who are honestly seeking His light and guidance are in anguish, it is clear that the Spirit is nudging the Church to make the readjustments that will favor the restoration of peace. Their questioning must not be allowed to degenerate into bitterness

\* Paper presented at Albany, to the 1965 regional meeting of the Canon Law Society of America. (Cf. VC; Apr. '65; pp. 16, 17)

because nothing is done, nor can it be allowed to be the occasion of ill-considered adaptations.

The movement for readjustment has taken Pope John's word, *aggiornamento*, as its slogan. In the 50's the concern for an updating was called by a less ambiguous formula: *accommodata renovatio*. The substantive was *renovatio*. The accent was (as it must be) on renewal. For, of itself, adaptation has no value. Its worth lies in stripping away useless accretions that prevent the vitality of ecclesial realities from flourishing in all their richness. Updating is for the sake of renewal, not revolution.

In all adaptation of religious life, two realities must be kept in mind as complementary aspects of the problem of renewal: the nature of the religious state, and the signs of the times.

By the nature of the religious state, I mean the immutable theological core of the state of perfection. The religious state is not just the creation of the arbitrary decision of an ecclesiastical lawmaker (howsoever wise and holy). There is incarnate in every religious institute a core reality based on the teachings of Christ and modeled on His life, as these are interpreted for Christians by the ecclesiastical tradition and the Magisterium of the Church.<sup>1</sup> This is a "given." The work of theology is to recognize it and to penetrate ever more deeply into its mysterious depths. No adaptation of the common and particular laws, that give structure to institutes of religious life, can be a wholesome renewal if it does not conserve these theological elements, and embody them even more perfectly.

In the ferment that is the occasion of the movement for renewal, it is not surprising that some questionable formulations will come to the fore. For example, Cardinal Suenens has been in the vanguard of the drive for the updating of religious life. His zeal for the apostolic effectiveness of religious is beyond question. But his expressions have given many the impression that he views religious life primarily as a manpower pool for the pressing demands of the external apostolate.<sup>2</sup> In a paper delivered last July at the Seventh Annual Assembly of Major Superiors of Men, George Tavard rejected "the theological concept of 'state of acquiring perfection' " as "unfortunate"; indicating that the notion of various "states" within the Church was a static freezing of something that is essentially elusive and dynamic, and that the "so-called counsels" of the New Testa-

<sup>1</sup> Vatican II, Constitution on the Church, #43.

<sup>2</sup> SVD News Service, Davenport *Catholic Messenger* 12/17/64, p. 19.

ment are not distinct from the precepts and cannot be the basis of a "settled way of life" in which individuals follow the Spirit within "a set pattern of laws and regulations."<sup>3</sup> He concluded with a description of religious life that one hesitates to accept: "a fraternity of equals devoted to a common purpose according to the specific traditions of a religious order."<sup>4</sup>

Yet, the traditional theology of the religious state of perfection is still in possession. In fact, during the past year the abiding validity of its key concepts has twice been reaffirmed authoritatively, through the personal teaching of Pope Paul VI and the collegiate act of the Vatican Council.<sup>5</sup>

The Vatican Council has invited us to use the analogy of "sacrament" in viewing the mysterious reality of the Church. We might accept the invitation in examining the forms of the religious state which "undeniably (*inconcusse*) belongs to its life and holiness."<sup>6</sup>

Just as in our seven sacraments there is the sensible sign (*sacramentum tantum*), the symbolic reality (*res et sacramentum*), and the ultimate reality (*res tantum*)—so also a similar three levels can be discerned in religious life. We may say that the vows, the common life, and the institutional and social elements of religious life constitute a "sacrament"; i.e., they stand as a sign and instrument that signifies and communicates a sacred saving reality. The symbolic reality is the new consecration by which the baptized Christian is handed over to serve God alone and to bear witness to the hoped for realities of the end time. The ultimate reality is the perfection of charity which is the evangelical reality that the religious life is to signify and communicate to the religious himself.

As in the case of the sacraments, there can be no modification of the substance of the sign, nor of the realities signified, so also with the religious life. The realities signified by the sign of the religious state are immutably given, and so also are those elements that belong to the substance of the religious "sacrament"—these things are discovered in the Gospel by the Church as she ponders the deposit, and they are offered to her sons. There is, however, a whole tissue of accessory elements, acci-

<sup>3</sup> G. Tavard, AA, *Liturgical Renewal and the Meaning of Religious Life*. (Restricted circulation publication of CMSM) pp. 8-9.

<sup>4</sup> *Ibid.* p. 10.

<sup>5</sup> PP. Paul VI, Allocution "*Magno gaudio*" May 23, 1964, AAS 56 (1964) 565-571. NCWC pamphlet, transl. Silvan Rouse, CP.

<sup>6</sup> Vatican II, Constitution on the Church, #44.



dental to the religious "sacrament." Their whole purpose is to enrich the sign-value of religion, to make religious life more transparent to the Gospel realities, to make it a more eloquent witness. All this is mutable. And all agree that some changes and adaptations are needed here, because changed conditions have deprived some of these elements of their sign-value—they are no longer meaningful to Christians in or out of the state of religion.

But these changes must not be made lightly. One must be certain of several factors before he can prudently embark on change.

1. *There must be certainty concerning the theological elements that must be given expression in institutional religious life.*

Foremost among the core elements of the religious state is, of course, the need for a stable commitment to the evangelical counsels in a Church-approved religious family. From this there follow four elements which are similarly necessary:

a. *Contemplative Orientation.*

The purpose of the vows (and consequently of the entire apparatus of religious life, for the religious state is constituted by the vows and the whole of religious life shares in their dynamic) is, first of all, to consecrate the person who professes them; to make him one handed over in worship; to make him sacred, separated from the earthly and terrestrial and placed in a state that reflects the eschatological dimension of the Kingdom. This has as its consequence and its goal, the creating of conditions that foster and facilitate the acquiring of the perfection of charity, with its dual object, God and man. Evidently, then, it belongs to the core reality of the religious state that the style of life reflect a wholly God-ward direction, that the principal area of involvement of the religious transcends the merely temporal affairs of this world, that concern for the welfare of the neighbor through an active apostolate reflect the order of charity: God, self, neighbor.

To say that the direction of religious life is God-ward is to say that the fundamental orientation of all religious life is contemplative. St. Thomas is categorical on this point, and Archbishop Paul Philippe amasses abundant documentation to this effect from the Angelic Doctor.<sup>7</sup> It is to foster an

<sup>7</sup> P. Philippe, OP. "Les fins de la vie religieuse selon Saint Thomas" *Angelicum* 39 (1962) 315-316: transl. *The Ends of the Religious Life* (Athens-Rome, 1963) pp. 46-48.

authentically contemplative spirit that, the religious life provides the vows and structures that will liberate its members from the preoccupations of the earthly city. By the contemplative spirit of its members the religious state stands as a witness to the eschatological dimension of the Church, manifesting "to all believers the presence of heavenly goods already possessed here below. . . . (foretelling) the future resurrection and the glory of the heavenly kingdom."<sup>8</sup> For the contemplative life is a true participation of eternal beatitude.<sup>9</sup>

b. *Dimension of the Cross.*

If religious life is to bear witness to the eschatological dimension of the Kingdom, then inevitably it must bear the stamp of the Cross. For, since the realities of the heavenly kingdom are contacted by members of the Pilgrim Church, who live in the passible flesh of the old Adam, they bring with them the experience of a mystic, dying for those who are passing over with Christ. *Aggiornamento* cannot be authentic if it seeks to spare the religious the pain inherent in this essential renunciation—though, of course, neither should it try to intensify the tension with picayune requirements that smack of an un-Christian radical distrust of human nature.

c. *Dimension of Community.*

If religious life is to mirror the charitable fellowship that is the formal bond uniting the people of God, *aggiornamento* must foster the conditions that permit the religious house to be experienced as a true brotherhood of adults working side by side in a common endeavor.

d. *Apostolic Orientation.*

Just as the Church herself is essentially a missionary Church, so the spiritual life of those of the People of God who are specially joined to the Church by the profession of the evangelical counsels is necessarily swept into an apostolic direction. Theirs is the real duty of working to plant and strengthen the kingdom of Christ in souls—always in keeping with the proper type of their own vocation.

2. *There must be certainty that new laws and formulae will be able to express these core realities as well as the old.*

The pressure for change comes principally from the fact that good men experience great difficulty in assimilating a particular law or observance

<sup>8</sup> Vatican II, Constitution on the Church, #44.

<sup>9</sup> *S.Th.* 1a2ae, q.5, ad 1.

interiorly, in a way that really helps them to achieve the goals of religious life. In a perceptive article, V. Walgrave<sup>10</sup> reminds us that before we change a law or observance that seems ineffective, we should be very sure of what we are doing. And he offers a valuable *criterion* for those charged with updating: examine carefully the source of the difficulty.

If the difficulty comes from the fact that a prescription originates in, and takes its meaning from a well-intentioned but faulty understanding of the nature of the religious state (and hence has only an artificial and unrealistic connection with its theological essence), then it should be changed. Similarly, if the prescription is rooted in circumstances that are merely historical and that no longer obtain. But we must remember that the difficulty can originate in the passing insufficiencies of modern man himself. In this case, the question is not: "How can we modify this prescription? How much can these men presently assimilate?" But rather: "How can we form religious who will understand and assimilate practices of this kind? How can we develop the spiritual attitudes that correspond to them?" If we act otherwise, we run the risk of jettisoning elements that connaturally belong to the consecrated life; elements that are not merely time-conditioned, purely arbitrary safeguards, but which flow from the very nature of the life by an inner logic. Some things appear to have lost their sign-value, their ability to speak to our contemporaries; whereas a close examination might manifest that the trouble lies in the fact that, many of our contemporaries are closed to the inner spiritual realities themselves, and to the whole world of the symbolic. To accommodate to this situation is to destroy something of "immutable importance to the Church"<sup>11</sup> in the guise of eliminating the outmoded or ineffective.

Certain changes that have been made in particular institutes do not seem to have measured up to this criterion, and they bear the appearance of mitigations with no great gain for the vitality of the institute. It would be unfortunate if similar steps were taken in the revision of the common law.

It is a fact that some of these mitigations do seem to bring in their wake a more vibrant spiritual life and greater apostolic effectiveness.

<sup>10</sup> V. Walgrave, OP. "L'avenir des orders actifs a base monastique par rapport a leur vocation contemplative" *La vie spirituelle—Supplement* #65, Mai, 1963: transl. "The Contemplative Vocation of Active Monastic Orders" *Review for Religious* 23 (1964) 281-282.

<sup>11</sup> PP. Paul VI, allocution "*Magno gaudio*."

Walgrave suggests that this is not because the life has been enriched, but because formerly there was a "lack of receptivity and of humble respect for those things that are ritual or for observance."<sup>12</sup>

3. *There must be certainty that the new formulae will be better able to speak to men and women of today.*

Up to this point, we have been concerned with the necessity for the reviser of the laws and forms of religious life to be wholesomely conservative. He must be sure that those things that belong to the essence of the religious commitment are clearly perceived and truly embodied in any change. For this he must be responsive to the Word of God contained in the Scriptures and Tradition as interpreted by the Magisterium.

But there will be no renewal unless he also has the theological perception to hear the Word of God as it sounds through the persons and events that are contemporary. He must be able to read the "signs of the times" with responsibility and docility—for herein, too, God speaks. Salvation history is still unfolding. The Spirit is working and manifesting His designs in the NOW of the world of Vatican II. A theological work of discernment of spirits is necessary, if the adaptation of canonical forms is to communicate the Gospel values of the state of perfection, in a way that is more relevant to religious, and more eloquently a witness to the People of God in our century. Among these "signs of the times" I suggest three:

a. The principal fact which leaps out of a growing library of books, studies, workshops and personal pleas is that, our dedicated adults want to be *treated like adults*. Particularly is this need felt by religious women. Recently Sister John Marie Riley of Fontbonne College, St. Louis, Mo., was reported as saying:

"(If nuns were to) unite to demand their rights of Holy Mother Church, I think our first request would be that we be treated as adults."<sup>13</sup>

I emphasize the feminine viewpoint, because it is the nuns who are the most vulnerable to any excess of paternalistic legislation in the Code. Seldom are their superiors as ready as men are to view the law broadly as being in the service of the end of the law. And is it not a fact that male

<sup>12</sup> *Op. cit.* p. 277.

<sup>13</sup> NC news release—*Providence Visitor* 3/12/65, p. 13.



legislators have seemed to be overly protective, in the detailed legislation for sisters' confessions, need of a companion when out of the convent, details of cloister, etc.?

Is not the present evolution of society and the increasing competence of women in it, together with their respectful pleas to be given broad legal guidelines which are appropriate for prudent adults, a sign wherein we can read the Voice of God?

b. A second fact that is a sign of the times is this: the *attitude of dialogue* is a felt need among Christians everywhere. As Pope Paul indicates, this dialogue belongs to the delicacy of charity and is an expression of respect for the dignity of the human person.<sup>14</sup> It is almost a corollary of the desire to be emancipated from the artificial state of being treated as incompetent minor children. It is totally in harmony with the religious ideal of true communal living, and the Christian meaning of authority as a service to the brethren. Shouldn't our legislation effectively counsel the establishment of institutional forms that will foster dialogue in actual fact—between subjects and superiors at every level?

c. One last fact that I will mention as a sign of the times is the fact of a general revival of *zealous apostolic concern*. The dialogue of charity must extend effectively to those who are outside the cloister. Members of communities of active life have sometimes been made to feel that their involvement with others should be "official" and impersonal—and this they see as opposed to the Law of Christ. Those in communities of contemplative life are too often kept unaware of the real spiritual need of the real people for whom they sanctify themselves—with no real gain for a spirit of self-giving and recollection. In formulating the restrictive laws expressive of the dimension of the Cross, and of separation from the earthly (which things are, of course, essential to religious life), religious beg that these be not allowed to separate them from Christ in their neighbor.

### *Conclusion*

The *aggiornamento* of religious law must be a renewal for the sake of relevance. While perfectly preserving everything that belongs to the essence of religious consecration, the renewed law must serve to permit religious institutes to be more perfectly sacramental. They must more per-

<sup>14</sup> *Ecclesiam Suam*, #61 & 66.

fectly signify and communicate the realities of evangelical perfection to all who profess the vows of religion, and they must contribute to making religious institutes and persons more eloquent and attractive signs to the world, of the eternal realities of the Gospel.

The practical details implementing these hopes must be left to the practical men. I would suggest that their task can be greatly facilitated if, at every stage of revision, the canonists call upon the lived experience of the various categories of religious, to guarantee the appropriateness of their formulations. I have in mind especially a much fuller use of women religious consultants. And, perhaps superfluously, I suggest that a climate favorable to the blossoming of Christian adulthood and responsible charity will better be fostered, if the law reflects greater flexibility and greater trust of the People of God than has hitherto been the case.

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## Moral Theology

### Natural Law Today

SEBASTIAN MACDONALD, CP, STD

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One of the most fundamental dictates of natural law, that of self-preservation, is flaunted when anyone enters the realm of natural law. For some guard this realm with a "No Trespassing" sign, while others consider it their primary target of attack. While not wishing to violate sacred precincts, I would like to make an approach toward it, in order to get a better look at this coveted prize. I hope my approach is not taken for an attack.

I am optimistic about the condition of natural law today. I believe it is on the verge, not of a revival (as of a cadaver of another age), but of a re-birth, and this new life is to be of great service and relevance to the oncoming Christian.

Certainly, from the theological point of view, the existence or presence (in answer to the question: "*An est?*") of natural law has been established frequently in these modern times. John J. Reed, SJ, in an article entitled "Natural Law, Theology and the Church" (*Theological Studies*, March 1965, pp. 48-51) cites each of the Popes, from Pius X to Paul VI, as witnesses of the highest significance to the presence and influence of natural law.

It is not so much the existence of this law which is under current discussion. The numerous writings of the past three years on the subject of sexual and marital morality all pay homage to the presence of this law. Rather, it is the meaning ("*Quid est?*") that is being examined and scrutinized today. I will devote the remainder of this article to the question of meaning.

Jacques Maritain describes natural law as ". . .the ensemble of things to do and not to do which follow therefrom (the preamble and principle of natural law) in necessary fashion, and from the simple fact that man is man, nothing else being taken into account." (*The Rights of Man and Natural Law*, p. 63)

Points of special significance for modern discussion of natural law are found in the above definition. First, mention is made of the necessity in natural law. Some necessity must reside in law—the moral necessity called obligation. But the various kinds of law give rise to various kinds of obligation. Natural law is a divine law, promulgated by God in the act of creating. It is thus implanted in our very hearts (Rom 2:14-16) as an unwritten law. The obligation flowing from this law likewise proceeds from within us, becoming known to us through the inclinations of our nature (*ST*, I-II, 94,2). To the extent we are attuned to these inclinations, we are in a position to know the law in our hearts. But a discrepancy is quite possible between our knowledge and the law, especially if the inclinations of nature are notably hampered by opposing tendencies to sin (*ST*, II-II, 136,3, ad 1). Knowledge, therefore, is a problem peculiar to natural law, because it depends not so much on the speculative awareness of a written code, as upon a connatural affection for the inclinations of nature and, even more, for that order or plan of *bona* finalizing these inclinations. We Christians identify such a plan with God's will, (cf. Reed, *op. cit.*, 43) which we strive to know as best we can.

Another significant point in Maritain's definition is his reference to "man as man." This emphasizes the fully human characteristic of natural law, and thereby helps to offset two excesses. First, an overly rationalistic approach, which would measure natural law more by the inherent capacities of reason reasoning than by the human nature to which it belongs. Such an excess is charged to a legalism that has overrun law from time to time. But currently, it is more evident in the cult of technology spreading over the land, and fostering the principle that what is technically possible is morally permissible.

A second excess (more properly, a deficiency) to be guarded against concerns the extreme opposite to rationalism and might be termed biologism. It would beget a natural law confined to the lower quarters of man's nature, to the biological and vegetative inclinations he experiences. Some modern critics assert that this excess has dominated Catholic natural law reasoning in sexual morality. Accordingly they have endeavored to inject a strong element of personalism into their presentation of natural law, so as to regain the place of prominence for the human element in man's nature, by way of the person who brings to completion and perfection the humanity in which he subsists.

These remarks about the properly human quality of natural law are correspondingly observations pointing to a nature (human), whose functions bear upon this law. For the nature of anything is fashioned for but one purpose (*ST*, I,41,2), and never lacks what is needed for its goal (*ST*,I,76,5), though such sufficiency may often be in a potential state only and not yet actual (*Contra Gent.* IV, 55). This is important because it is a basis for change in nature and, accordingly, in nature's law. This is the change from potency to act, which we might describe as change through addition. It leaves no room for change through subtraction which would imply that nature becomes less conducive for her purposes.

On the basis of these observations we can speak of natural law growing, but not diminishing, much as we might speak of the plausibility of a progressive evolution of man, but not a regressive evolution. But is this so? Is man always improving, structurally, biologically, intellectually, culturally, morally? We might hesitate to say so when we recall periods such as the Dark Ages or the post-war years, when human nature seems to have suffered a reversal. But such setbacks are probably of minor significance; human nature is not thereby essentially changed.

What is of more interest is the change human nature undergoes, not from its own intrinsic principles, but from outside itself, from the supernatural. We need only recall the loss man sustained *in naturalibus* when original sin deprived him of his supernatural gifts. Catholics and Protestants have disagreed about this loss. (cf. *Denz.-Schonmetzer*, 1555) Charles Journet, in *The Wisdom of Faith*, pp. 124-133, discusses this point, and St. Thomas has already been cited as to the impact of sin on man's inclinations. (*ST*, II-II, 136, 3, ad 1)

But an even more significant change occurs in human nature from the supernatural gains won by Christ's Redemption. Gregory Baum (cf. "The



Christian Adventure: Risk and Renewal," *Critic*, April-May, 1965, pp. 49-50) is but one of the many today who believe that nature is so deluged by the supernatural that ". . . we may never be able to separate in the concrete order that which is of nature and that which is of grace, healing and elevating nature." From Baum's words we need not conclude, of course, that there is no natural law today, as J. Fuchs is at pains to point out in his article, "*De Valore Legis Naturalis in Ordine Redemptioni*," *Periodica de Re Morali*. . . , v. 44, pp. 52-54. Rather, they serve to emphasize the factual changes that human nature undergoes in the supernatural dispensation. Such changes influence our understanding of the law based on this nature, and our acknowledgment of such influence puts us in a position where we can better cope with modern proposals about changes in natural law.

For today we are rapidly approaching the point (in fulfillment of the divine command cited in Gen 1:28-30), where our dominion over nature (including human nature) entails not merely repairing individual deficiencies in nature (as in medicine), or faithfully imitating nature (as by some synthetic products), but even improving on nature. We have grown accustomed to preventive medicine, whose goal is no longer the confined area of the sick, but the universal sweep of mankind; inoculations are given healthy persons to make them healthier. We are currently in a dither about anovulatory pills, one of whose effects is to improve an already "rather" normal ovulatory cycle. How far can we go in improving our own human nature—not only biologically, but perhaps even psychologically? What if the day comes when organic transplantations from the dead to the living, in order to better an already adequate organ, becomes standard procedure? Or how do we evaluate a situation where the ingestion of drugs, to heighten our emotional, intellectual or volitional responses (which may function sufficiently without such stimulation), is the national pastime? Undoubtedly, science fiction could furnish us with more and better illustrations of things to come. But these suffice to awaken us to the challenge of change, aimed at self-improvement. Technology can make Hitler's dream of a superrace come true. If such a dream is expunged of its racist ideology, does it merit our approbation? Would our commitment to natural law set us against such proposals? Or might not such proposals be a boon to natural law, an invitation to a new life and significance for it? When the development of human nature occurs on the basis of the benefits accruing to it rather than of the disadvantages removed from it, nature's law can reflect this change, thereby becoming a norm for the kind of helpful change that is according to na-

ture, yet beyond it. In this function, natural law more adequately fulfills its goal of leading man to the good life which, for us Christians, is life with God. Though such a goal is totally beyond the inner capacities of natural law, yet the disproportion is lessened when this law points forward, dictating actions to be performed in accordance with nature's reasonable inclinations, to satisfy her needs and desires for improvement.

But we must not expect too much of this law or, rather, we must not expect to profit from the full services afforded in this law, unless someone helps us. So often a knowledge gap separates us from some of the benefits this law has to offer. (*Denz.* 3004-3005) Fortunately, we Catholics can turn to the Church, whose concern for natural law is witnessed in every age. We can rejoice that in our own day, when natural law is facing enormous responsibilities and opportunities, the voice of the Church reassures once again in the person of Paul VI:

"... the Church must... affirm her areas of competence—that is to say that of the law of God, which she interprets, teaches, promotes and defends; and the Church will have to proclaim this law of God in the light of scientific, social, psychological truths which have lately had new and very extensive studies and documentation." (*Cath. Mind*, v. 62, 58-59).

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## Pastoral Theology

### Toward a Renewal of the Parish Mission

JEROME STOWELL, CP, MA

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#### A. *Historical Background*

Any sword will become dulled with use. Pastoral methods which are not renewed from time to time can eventually take on the aspect of arms in a museum—relics of the past which we admire, but which no one would care to use as weapons of defence in our atomic age. For a missionary to attempt to preach today as did St. Vincent Ferrer or St. Paul of the Cross (or even a Father Robert McNamara) would be to present the spectacle of soldiers marching to the front with weapons borrowed from the Smithsonian Institute.

Our missionaries of the past preached very effectively because they were men in tune with their times. Their sermons brought about a real pentecostal

renewal of fervor "because each heard them speaking in his own tongue." (Acts 2:6) However, not everything we have received in our mission tradition is so sacred that it merits to be preserved in perpetuity. On the other hand, it would be merely sophomoric to reject everything just because it belongs to the past. An effort at renewal is called for today by the Vatican Council.

The parish mission of an earlier century was so eminently successful because it was so admirably adapted to the specific needs of the age. In fact, it was a very specific problem of an era which is responsible for the development of the parish mission in the pastoral activity of the Church. On January 25, 1617, St. Vincent de Paul preached a remarkable sermon in the village church of Folleville, France, on the benefits of a good confession. It produced astonishing results. So many of the villagers desired to go to confession that it was necessary to obtain the aid of two Jesuits from a nearby village. Impressed by this incident, Madame de Gondy asked her Curé, Vincent, to give a series of sermons for the villagers near her estates. These courses were called "missions" and soon became very popular.

And the Jesuit fathers were not slow in seizing upon a good thing. So when they began preaching in the areas where the big problem was not the threat of heresy but the slow erosion of morals, they too, stressed the importance of a good confession. They found a ready-made guide for their sermon topics in the "Exercises" of St. Ignatius. Acting on a directive of their founder in his eighteenth addition, the Jesuit preachers treated only the topics of the "First Week." The object of this "Week" was to help the penitent to make a good confession and amend his life for the future. (cfr. W. H. Longridge, *The Spiritual Exercises of St. Ignatius*, 5th ed. London, 1955, p. 18)

The seventeenth century might be called the "Golden Age" of the mission. It was the time of such apostolic men as St. John Eudes, St. Leonard of Port Maurice, St. Paul of the Cross and St. Alphonsus Liguori. At the risk of over-simplification, and with no intent to criticize, the type of mission they preached was mainly a "confession-directed" mission. In the words of St. John Eudes, "if preaching is the soul of the mission, the general confession is its heart." In his study of the missionary spirit of St. Paul of the Cross, Father Cajetan writes: "The saint chose and arranged the matter of his sermons, with the object in view of promoting the worthy reception of the sacrament of Penance." (*Saint Paul de la Croix, Apôtre et Missionnaire*, Tirlemont, Soeurs Passionistes, 1933, p. 171) And St.

Alphonsus states: "The superior should take care that in each mission there should be a sufficient number of missionaries to hear the confessions, according to the population of the place; for it should be borne in mind that the principal fruit of the mission. . .consists in repairing many of the sacrilegious or invalid confessions." (St. Alphonsus Liguori, *Preaching*, Complete Ascetical Works of St. Alphonsus, Ed. Rev. Eugene Grimm, New York, 1890 xv, p. 80)

Thus the tradition of the mission outline as it has come down to us is basically a framework for the sacrament of Penance. The subjects of the major sermons, the catechism on the commandments, the instructions on confessions—all are organized to that specific objective. By a forceful presentation of the meaning of eternity, the inevitability of death, the threat of God's judgment, the sinner is urged to make his peace with God and to return to the full practice of his religious duties.

Now it would be certainly an impertinence to question the good which has been accomplished by this traditional mission plan. Certainly it has been used to great effect by mission preachers over the past three hundred years to bring the faithful back to a renewed fervor in the practice of their religion.

But what is open to question is whether this confession-directed mission answers the need of the present time. Certainly no priest who has heard confessions during a mission would presume to say that no one ever makes a bad confession today. But is this problem of bad confessions the major one today?

What is more, is it not somewhat superficial to hold that, in order to renew the life of a parish, the main thing is to get the people to make a good confession? To speak too glibly about "getting to confession" and to say little about the meaning of a sincere conversion, would contribute further to a de-personalizing effect in the practice of one's religion.

Finally, it is open to question whether this confession-directed mission is really in the full tradition of Christian preaching. Is it not just possible that something of the Horatio Alger legend has crept into our mission preaching? Where the secularist urged the individual to "get ahead," to "make good," the preacher varied the theme to "save your soul, provide now for your eternity." It would seem there has been a shift of emphasis in preaching. The shift has been away from the *Magnalia Dei*, as revealed in salvation history, towards the importance of the individual's personal striving to seek salvation through his own strenuous efforts. Have we not felt



more secure, in quoting the arguments developed by the scholastics, than the message of the evangelists? And in our presentation of the Christian faith have we not tended to follow the catechism rather than the outline given by the history of salvation?

And so it can happen that Christianity begins to appear simply as a system of truths or a code of morals. The presentation of the Christian message tends to become one-sided. The stress is almost entirely on obligation. Man is threatened with horrendous consequences if he neglects his religious duties, with the result that people no longer attend missions as they used to. There are many sociological reasons also for this decline of the missions. But unless there is some adaptation in mission preaching, more in line with the renewal initiated by Vatican II, the missionary may find himself swept out of the current of the pastoral life of the Church.

### B. *Criterion of Adaptation*

If there is to be any adaptation of the parish mission in line with the *aggiornamento*, it cannot be made arbitrarily. Recent studies on the theology of preaching make it clear that, there are certain norms governing Christian preaching which must be followed, if the ministry of the word is to be a vehicle of grace. These studies indicate that there are two principal kinds of preaching: kerygma and catechesis. The first is concerned with conversion. Its purpose is to convert the hearers whether by a first conversion involving the begetting of faith, or by a 'second conversion'—i.e., the renewal of the fervor of faith. Catechesis is concerned with communion—i.e., the strengthening of union with Christ. It consists in a more detailed presentation of the Gospel message with the purpose of nourishing the Christian life of the believers.

The purpose of mission preaching is not primarily instruction, for that type of preaching comes under catechesis, and belongs to the ordinary pastoral care of souls. But the mission is the *kairos*, to use the biblical term, the opportune time when the grace of God works more abundantly. (cfr. II Cor.: 6:2.) Because mission preaching aims at the same objective as the apostolic kerygma, it is most properly classified as kerygmatic preaching. Like the proclaiming of the kerygma which leads to faith and seeks the conversion of the hearer, missionary preaching is concerned with the renewal of faith and the deepening of conversion. It is always a conversion and decision-directed sermon.

Now if missionary preaching is to be faithful to its model, as found in

the kerygma as preached by the apostles, it will preach a person, rather than argue a thesis; it will relate an event, rather than reflect on a principle; it will seek the total conversion of the hearer rather than urge some religious practice or duty.

The *Acts* gives us quite a number of examples of the preaching of the apostles. Thus we have St. Peter's sermon on Pentecost morning (2:14-36); his sermon at "Solomon's Porch" (3:12-26); his address before the Sanhedrin (4:8-12); and his discourse to Cornelius (10:34-43). Rather than comment upon each one of them separately, we can collate the matter covered and sum up the salient points as: (1) the public ministry of Christ, (2) His death and resurrection, (3) His glorification and sending of the Holy Spirit. (We have made a more detailed analysis in Chapter II of our dissertation.)

The author of *Acts* gives eleven examples of the preaching of St. Paul. For the purposes of a more detailed study, the reader could be referred to two typical examples: the sermon to the Jews at Pisidian Antioch (13:16-41), and the discourse before the Gentile King Agrippa at Caesarea (26:1-29).

Again, rather than comment on each of these examples separately, we can summarize the matter covered and find these salient points:

1. The subject matter is God, not man. The apostles speak primarily of God's saving work accomplished in Christ. At times the "traditional" mission sermon is inclined to argue a thesis: "every man wants to succeed in life; but there is no greater success than saving the soul; therefore, man's supreme effort must be directed towards saving his soul." There is certainly no fault to be found with the logic of this presentation; but it begins with man and is centered on the individual. But the kerygmatic sermon would present what God has done for man's salvation, and conclude on the response which man must make to this work of God. The force of kerygmatic preaching comes not so much from the conclusion of a syllogism, as from the historical fact of the intervention of God.

2. Manner of development: the kerygma of the Apostles shows the missionary of today not only what should be his major theme, but also indicates the general lines of development. Structurally, the preaching of the apostles followed the 'diatribe' form of development, which was in common use among the teachers and orators of their time. Hence, the introduction usually starts from the concrete situation of the audience. Thus, St. Peter takes his introduction from the wonder expressed by the people at the events

of Pentecost. St. Paul—e.g., before the Athenians, refers in his introduction to their shrine "To the Unknown God." Or the speaker may address himself to some problem in back of the minds of the audience—sense of guilt, the insatiable longing for happiness.

To these questions which puzzle the minds of the audience, the missionary proclaims God's answer in the "Good News" of the kerygma. This proclamation of the Good News is made, not by giving a doctrinal exposition using abstract concepts, but by giving an historical account of events which have happened and which indicate God's plan for meeting man's problems. Proof is taken from the evidence of salvation history—the great things God has done.

This development does not ignore the fact of sin. Preaching in a pagan world, the apostles were certainly under no illusion about the "power of sin" (Rom. 3:9). But sin was never the theme of their kerygma, but rather its dreadful off-beat.

Nor does this development omit the motive of salutary fear. In his sermon before Felix, St. Paul so stressed justice and judgment that "Felix became alarmed." (Acts 24:25) Thus the preaching of the "four last things" which bulked so large in the 'traditional' mission is not dropped; but they are related to the saving work of Christ for mankind. Because God's work of salvation history is still going on, man today stands under judgment. Man is being challenged to make an important decision.

3. Finally, if mission preaching today is to be faithful to the criterion set up by the kerygma of the Apostles, then the missionary must seek the same object: total conversion. It could be that the traditional mission of an earlier age settled for too little. This confession-directed mission sought to get the people to make a good confession and to attend to their religious duties. It gave a series of instruction on how to make a good confession; it provided another series of instructions on the commandments in what amounted to a detailed examination of conscience. Now, in an age when there was little formal instruction for the faithful, when Catholic schooling was possible only for the upper classes, there was certainly a real need for this type of preaching.

However, we do not presume to deny that the faithful today still need instruction, still need an occasional review of their religious duties. But we maintain that this type of preaching belongs properly to pastoral care. Mission preaching aims at something deeper, a complete conversion.

Even though the missionary may be addressing an audience that is largely

Catholic, still it does not follow that these people have no need of conversion. Most Catholics were baptized in infancy. It is presumed that they heard the good news of the Gospel when going to school. But long ago our Lord deplored the state of those who heard without having really heard (cfr. Matt. 13:13). The fact is that today, many of those who claim they "know their religion" have never really grasped what is demanded of them by way of total dedication. So there must be a point somewhere in their later life when the Gospel will be preached to them, in order that they may freely ratify their Baptismal engagement. For, unless they have really made a personal commitment, these "born Catholics" have never been converted. The mission (retreat, cursillo) is the time to present the Gospel in all its fullness, so that they are confronted with a challenge to a mature Christian decision.

In summary, we have tried to show that if there is to be an adaptation made in the parish mission it should not be made arbitrarily. There are laws governing Christian preaching. These norms are found in the examples of early preaching in the Church. Mission preaching, we have shown, is by its nature kerygmatic. In line with the examples of kerygmatic preaching found in the New Testament, it is to be a public, forceful announcement of what great works God has done for man's salvation. Hence the subject of mission preaching should be the works of God, not simply reflections on "the last things." The object sought in mission preaching should be something more fundamental than a good confession; mission preaching should make its object that complete conversion to God that Christ and the Apostles sought in their preaching.

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"To have too much to do is, for most men, safer than to have too little."  
 —Card. Manning (*The Eternal Priesthood*)



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# Mission Source Material

NEIL SHARKEY, CP, STD

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## *Preaching*

1. Gerald Vann, "Symbolism in Preaching," *The Thomist* (Jan., 1965), 46-59.

*Function of the Christian Preacher.* Christ, the eternal Word of God, said of His preaching that the words He spoke, the message He bore, were not His own, but what the Father had bidden Him to speak. In turn, He commissioned the apostles to teach whatsoever He had commanded them. St. Paul declares that it was Christ who sent him to preach, and to preach only the gospel. His only purpose was to speak of "Jesus Christ and him crucified (1 Cor. 2:2)—i.e., to help his hearers enter with minds and hearts into God's wisdom, hitherto hidden and secret, but now made known through and in the Christian mystery of the Cross.

*Two Modes of Communication.* The Church has two ways of opening the scriptures and communicating truth: and both ways are necessary to us, since each provides the necessary complement to the other. First, the language of the Bible is essentially the language of poetry and *symbol*: of imagery, parable, paradox, allegory. The Church uses the language of symbol especially in its sacramental ritual. Second, the Church restates the Biblical message in *prose*: in the formulas of the creeds, in the technical language of theology, and in the clarification of formulas and theological statements in everyday terms.

Christ spoke to the multitudes in parables and, indeed, did not speak to them otherwise (Mk. 4:34). The purpose of this method of teaching was not, as has been supposed at times, to hide His meaning but to communicate His thought through an idiom which simple, unlearned people could easily understand and which appeals to, and evokes a response from, not merely the mind but the whole person. Moreover, symbol language can take us deeper into mystery than the language of conceptual thinking can, precisely because it is the property of symbol to communicate realities for which no concepts—and therefore no reasoned formulas—exist. But this very profundity involves danger of misunderstanding. Scientific prose seeks to prevent misunderstanding by excluding ambiguity. Christ speaks to us in para-

dox—finding life by losing it, being rich by being poor, attaining peace with a sword, being reborn through death, and finding light in darkness—and there is always the danger that, we may either fail to see how the two apparently contradictory sides of the paradox meet, and fuse in a creative unity; or, in our desire to have everything neatly and tidily defined and distinct, we may concentrate on one aspect to the exclusion of the other, thus distorting the truth and missing altogether the meaning of the mystery. But if the language of *symbol* involves the danger of misinterpretation, the clarity of exact *prose* involves the danger of aridity and unreality.

*Consequent Difficulties.* Rationalism and scientism have taught us to rely solely on strictly rational, logical, scientific thought processes, and to ignore or repudiate as valueless all other modes of psychic experiences and avenues to reality. Thus, the language of symbol is for us a forgotten language. Or if not forgotten, it is suspect precisely because it is imprecise. Whether the preacher likes it or not, the fact is that God wrote His book in the language of poetry and symbol. The tragedy is that, for the most part, preachers do not like it, and therefore fight shy of symbol-language and in effect repudiate it.

But if the language of symbol is meaningless because its idiom has been forgotten, the language of doctrinal definition and theological statement often seems meaningless, because to the layman its idiom is technical jargon which he does not understand. The preacher, whether from laziness, or illiteracy, or the fear of departing from orthodoxy, too often fails to express doctrinal concepts in contemporary language. Indeed, to put it bluntly, he fails to speak English.

It is not surprising, then, if nowadays the laity often feel, and sometimes voice a profound disquietude concerning the preaching of the gospel. As Milton expressed it, "the hungry sheep look up, and are not fed."

*Suggestions.* What can be done to remedy this state of affairs? The *first* task is to restore to the Christian his rightful heritage: to help him to recover the lost or forgotten language of symbol, the language of the Bible in general and of the eternal Word in particular. This in turn means encouraging the hearers to gain an insight into individual symbols; and, in the case of the gospels, the paradoxes in which the eternal Word presents His message, whether in picture-language or in seemingly contradictory statements.

The *second* main task of the preacher is to present to his hearers the

theological implications of the word of God, doctrinal and moral, in an idiom which will be meaningful for them, and grip their attention because it is contemporary, vital, concrete and vivid; and also in a manner which springs from a keen insight into, and sympathy with immediate and pressing problems and difficulties.

All this implies a constantly renewed thinking-out of timeless truths, in terms of contemporary situations, problems, mental attitudes, and current speech. The gospel means not merely a promise for the future but a present beholding. The events it records are, as events, in the historical past, but as symbols are timeless and therefore contemporary. We are the cripple, the blind man, the prodigal; and Christ is here and now for us the vine and the wine, the living bread, the living water, the shepherd, the door, the living and life-giving Word.

2. Henry D. Noyes, "Preaching and the Parish Mission," *Worship* (May, 1965), 294-7.

Preaching is a vital necessity, a necessity stated by Pope Paul VI in *Ecclesiam Suam*, and by the Constitution on the Liturgy of Vatican II. Preaching is the necessary instrumental efficient cause of faith and, through faith, of grace and the virtues. Preaching builds the Church and leads men to the Sacrifice of the Eucharist.

When we understand that preaching is completely irreplaceable, the question whether or not "the people are hanging from the rafters" becomes, in a sense, irrelevant. For while we must bend every effort to induce people to listen to the word of God, whether we preach to few or to many may be beside the point that, we must preach the Gospel. We can no more reckon the success of preaching by numbers than we can reckon the success of the Mass or sacraments quantitatively. Preaching, the Sacrifice of the Mass, the Sacraments make Christ present to those who accept Him willingly.

What one must remember is this: preaching is only fully effective when it is really Christ's gospel.

3. Jean Montaurier, *A Passage Through Fire* (Holt, 1965).

This is a new outstanding novel on the priesthood written by a French priest. It interrelates the character and problems of priestly obedience and the role of priestly sanctity in a secular world. It is being praised as a new classic on the priesthood.

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# Retreat Source Material

DAMIAN TOWEY, CP, JCD

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1. Andrew Greeley, "Temptation of the New Breed" (*America*, 5-22-'65, p. 750)

While not coming up with any easy answers regarding the "New Breed," G. has some good insights into this phenomenon of modern youth: their self-consciousness, especially about their "unconscious," their hypersensitivity and need to be loved, their desire to "get things done" coupled with their impracticality and impatience with methods. "Movements" are what count! G. very incisively points out that "all the picket lines in the world will not resolve the difficulties of segregated education in the large urban centers, unless the tax structures and the revenue codes under which these giant cities must operate are drastically reformed." He tells the New Breed to join the political organizations . . . to acquire the knowledge and skills necessary to deal with the causes of social problems. Well worth reading for those giving retreats to high school or college students or young religious.

2. There is a wealth of recent paperback material available to retreat preachers. To single out a few:

M-J. Nicolas, OP, *A New Look at the Eucharist* (Deus-Century Books/Paulist Press/95c)

In his introduction N. proposes to "bring to light all that he can . . . about a truth whose origin is in God Himself." He achieves this purpose dramatically and concisely in 122 pages, thus making his work an invaluable aid, for preachers with little time to review the more detailed presentations of theology manuals, or to investigate the wealth of material contained in current books and periodicals.

N. proceeds from faith to reason: first he treats of the actual doctrine as contained in Scripture and Tradition, and then he comes to grips with that deposit intellectually. In Part I (The Church's Faith in the Eucharist), he brings together in summary but complete fashion, the witness of the Church to her constant belief in the Eucharist: he neatly gathers the scriptural references to the institution and the ecclesial celebrations of the



Eucharist. To these he brings the insights and perspectives of recent Biblical exegetical and hermeneutical advances. He then appeals to the living witness to Christian faith in the Eucharist, as found in the liturgical rites and writings of the Fathers. Concluding this first part with a brief presentation of the doctrinal formulations of the teaching Church, he summarizes the most important of Trent's definitions.

Part II is an "attempt to comprehend the faith" through theological reflection. Here is the substance of the book. N. treats precisely and with clarity the basic concepts of sacramentality, transubstantiation and the Real Presence, and the Eucharist considered under its dual aspect of Sacrifice ("*not a new sacrifice in the sacrificial order*") and Communion.

Part III looks at the Eucharistic practice of the Church: worship of the Real Presence, participation at Mass, frequent Communion. By way of conclusion, N. stresses the central role that the Eucharist plays in the vital and dynamic living of the Christian religion.

P.A. Liege, OP, *What is Christian Life?* (Deus-Century Books/Paulist Press/95c)

A profound and basic study of living in Christ: what conversion—or better—commitment means, for the Christian striving for union with God in today's complex world. Excellent short treatment on prayer (chapter VII) and on sin (chapter IX).

Dennis J. Geaney, OSA, *You Are Not Your Own* (Fides/95c) Good, solid, homey applications of the doctrine of the Mystical Body of Christ to ordinary working people in their community lives. Also by the same author, in a similar vein: *You Shall Be Witnesses* (Fides/95c)

Gerard Sloyan, *Liturgy in Focus* (Deus/95c) A wonderful little summation of recent trends in liturgical reform. The chapters are short and could serve almost verbatim as introductions to liturgical acts for retreat groups. Also provides a handy guide for answering the myriad questions that come up about the new liturgy.

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"Communism is the Franciscan movement without the balancing influence of the Church."

—G. K. Chesterton

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"It is human to err; it is devilish to remain in error wilfully."

St. Augustine (Sermon 164)

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# From the Celian Hill

DOMINIC PAPA, CP

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On the days of April 20-23, SS. John and Paul was host for the closing ceremonies, as it was for the opening, of the year of the Solemn Commemoration of the Eleventh Centenary of the Conversion of the Bulgarian People to Christianity (864). The solemn activities were under the direction of Father Ivan Sofranov of SS. J & P. Father Ivan is well known in Bulgarian circles and in Rome itself. He is the present Director of the Magazine, "*Chiesa e Cultura*" (*Church and Culture*); he was a Consultant on the Preparatory Pontifical Oriental Commission for Vatican Council II; and he is very active in helping Bulgarian refugees in Rome.

Father Ivan had Bulgarian immigrants and refugees, both Catholic and Orthodox, participating in those closing ceremonies. He had lined up a wonderful ecumenical program, inviting Catholic and Orthodox speakers to address the assembly.

The opening ceremony exemplified the Solemn Liturgy in the Slav-Byzantine Rite at the tomb of St. Cyril, missionary to the Slavic Nations, at the Basilica of S. Clement, a short distance from SS. J & P. Father Ivan himself delivered the opening discourse at the Mass.

One of the Orthodox speakers, whom Father invited, is the celebrated Orthodox Professor, C. Ugrnoff. He spoke on The Date of the Conversion of the Bulgarians to Christianity. Another noted speaker is the convert Dott. D. Dreikov, who spoke of the apostolic activity of the Bulgarian Bishop, Peter Parevitch.

The highlight of the festivities was the special audience with His Holiness, Pope Paul VI. During the audience, three Bulgarian children, dressed in native costume, presented our Holy Father with commemorative gifts from Bulgaria.

These days were conducted in a true spirit of ecumenism, since over thirty Orthodox priests and lay people participated in these ceremonies marking the closing of the commemorative year of the 11th Centenary of the Conversion of the Bulgarian people to Christianity.

On May 11, the community at SS. Gio e Paolo celebrated Father General's Silver Jubilee of Priesthood. In the basilica, Father General concelebrated Holy Mass with all the Consultors-General, and all the Provincials of the Italian Provinces.

The sermon was given by our only member of the Italian hierarchy—Bishop Stanislaus Amilcar Battistelli, of the diocese of Teramo-Atri. During the Mass, the choir of university priests sang appropriate motets.

At noon, the Passionist Sisters outdid themselves in preparing the jubilee banquet.

Among the many gifts received by Father General was a personally autographed photo of His Holiness.

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On May 4, Father Barnabas Ahern—recently named a member of the Pontifical Biblical Commission—left Rome for Japan. After a month of retreats and lectures, he has returned to the USA for the summer—until the resumption of Vatical Council II.

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The doctoral dissertation of Father Timothy Fitzgerald, *The Influence of the Holy Eucharist on Bodily Resurrection*, has been published and copies are due in the States by mid-July. Available upon application to author. \$2.00.

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## *Quaestiones Disputatae*

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How about the growing practice among penitents of reciting the act of contrition before entering the confessional? May the confessor accept at face value, the statement of the penitent that the act of contrition has been duly made?—*Dubius*.

Why be concerned at all as to when or whether the penitent says an act of contrition? The real problem is not whether a formula has been recited, but whether sorrow for sin is really present. According to a commonly accepted opinion, the three acts of the penitent—i.e., sorrow in heart, confession in words, and satisfaction in work, constitute the proximate matter of the Sacrament of Penance. The doubt expressed above

seems to imply that the recitation of some formula is necessary for a valid administration of the sacrament.

Sorrow for sin is, indeed, a part of the Sacrament of Penance which is an external sign and, therefore, for validity this sorrow must be manifested externally *in aliquo modo*. However, the first and most important quality of true sorrow for sin is that it be *internal*. It must be an act of the will whereby sin is detested. Unless this act of the will is present all external expressions are, of course, merely fictitious and utterly useless. From this point of view, the *external manifestation* of sorrow is not at all an essential quality of this sorrow *in se*. But some manifestation seems necessary to verify the sacramental signification of Penance. But this is not the same as saying that the recitation of a formula is necessary. The contrition which is a part of the proximate matter of confession may be sufficiently externalized in the sorrowful confession of sin and petition for absolution. (Cf. Cappelo, *De Sac.*, 11 n. 138)

In view of this, I would say that it is immaterial whether a penitent has or has not said an act of contrition. All the confessor needs is some assurance that the penitent is truly sorry for his sins. And it is a commonly accepted opinion that a *confessio dolorosa* suffices for this. Personally, judging *ex ordinariis contingentibus*, I would say that the mere presence of a person in the confessional clearly indicates that he is a penitent—i.e., someone who is sorry for his sins and wants absolution.

As a matter of course, people will confess in the way in which they have been taught. And as long as this includes *some* external manifestation of sorrow there is no reason to ask them about the act of contrition. So, as to the question submitted by *Dubius*, I would say: "Yes, and don't worry about it."

—BERTIN FARRELL, CP, STD

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"The first law of history is not to dare to utter falsehood; the second, not to fear to speak the truth."—Leo XIII (On opening Vatican archives)

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Correction: VC, April, '65; p. 12, toward end of second paragraph, for "agnostics," read "gnostics." Gnostics acknowledge no nescience.

—R. O'H.





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"The work of redemption is not accomplished in this world without the service of dedicated men. God will save men in Christ through a service rendered by men. That is why the call to the service of the Gospel is of incalculable importance; for upon it depends the whole drama of salvation."

—Paul VI: *The Call to the Priesthood*  
*(Il grande rito: 11-4-63)*

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*"... The word of the cross ... is ... to us ... the power of God."*  
(1 Cor.: 1:18)

# Verbum Crucis



# Verbum Crucis

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# Editorial

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The safe and sane mean is well defined as: "Something intermediate between extremes." Although ancient as a formula of moderation, *virtus stat in medio* will never become threadbare.

In these days of providential *aggiornamento*, there is urgent need for the maintenance of perspective, for avoidance of extremism. "No matter how well intentioned, any ultraism does more harm than good." (VC, April '64, p. 2) We refer, not to the finalized Acts of Vatican Council II, but to the reactions of clergy, religious, and secular laymen.

This overall reaction is, obviously, a matter of anxiety to Pope Paul VI. Of many recent paternal admonitions, his September address to the seminarians of the North American College is typical. "We know that your spirit rebels, at times, at what seemingly is a brake on your initiative, and your desire to confront the vast problems of the world. These are challenging times; old methods will have to be transformed, but always in the light of past lessons. Sometimes new solutions are proposed, but these are not always in keeping with Catholic teachings and principles."

A week earlier, His Holiness had spoken to Augustinian Superiors in a similar tone: (There is a need) "to profess fidelity to the norms of the Church, avoiding certain attitudes critical and reformatory of traditional doctrines, of venerated usages. . . ." He warned against turning to sources that would "justify a spirit intolerant of discipline, subvert the teaching of the Church, validate certain naturalistic orientations, which would deprive souls and institutions of the true spirit of Christ."

The Pauline encyclical of September 3—*Mysterium Fidei*—is an eloquent climax of papal anxiety. But ultra-liberals there are who will make light of or even disregard this admonition of the Vicar of Christ, as the alleged voice of ultra-conservatism.

We can all find edification in the sound, balanced exhortation of a neutral voice—that of the Jew, Dr. Will Herberg, in his recent New York address to the National Congress of Newman Clubs. "I appeal to you who represent the coming generation of Catholics in this country: Do not sell your birthright—the great heritage of Christian truth—for a mess of modernistic pottage, no matter how fashionable or attractive it may seem." The Graduate Professor of Philosophy and Culture at Drew University

inveighed against distorted concepts of *aggiornamento*. In reference to Church doctrine on faith and morality, he stated: "The Church must stand firm in its witness to the truth that is eternal and unchanging—in that respect) it needs no updating."

Because of Baptism, Confirmation, and Holy Orders, we are men of supernatural character. Hence, it is timely to pray to the Divine Teacher and Ruler that, He may grace us with the gift of discernment, with the virtues of humility, patience, and obedience. The criterion of normality has been always and always must be: *Sentire cum Ecclesia*.

—AMcD

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## Passiology

### Medical Aspects of the Sacred Passion

ALOYSIUS McDONOUGH, CP, STD

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Even when considering the sufferings of Christ from the viewpoint of medical science, we must bear in mind that, the following are the basic records: Papal and Conciliar documents; Scripture, plus exegesis; Tradition, plus exegesis. As auxiliary sources of information, we have histories, Jewish and Roman, of the times of Christ. Providentially, we have the unique Shroud of Turin, a record both revealing and reliable. Available also is an edifying number of writings by members of the medical profession. Usually, such works are well indexed as to source material: thus, one's bibliography can be enlarged. A subsequent article will treat of the authenticity of the Shroud of Turin, attested to by twenty Popes, including Leo XIII, St. Pius X, and Pius XI.

Short of actual experience, it is impossible to realize thoroughly the sufferings undergone by a crucified. Nonetheless, reliable sources enable us to attain an impressive notion of its poignancy. Today, medical science can appraise the passion of crucifixion unto death with more detail and much more accuracy than at the time of Christ.

The Shroud of Turin became a post-mortem record in this way. In death as well as in life, the human body resembles a chemical laboratory. The vaporous exudation from the Corpse of Christ was such as to impress upon

the full-length burial garment, all the features of the Victim. Thus, we of today can read the picture developed in the darkroom of His entombment.

A religious order priest has experimented upon himself, in an endeavor to realize some of the distress peculiar to crucifixion. Many years ago, he lectured to our community at Union City. He was physically robust, six foot in height and built otherwise in proportion. By having himself suspended from a cross, with ropes, for the very few hours he could endure it, he experienced the distress due to muscle strain, constricted circulation, and what he emphasized as the worst torment of all—the paroxysms of pain in the diaphragm, from which there was no relief, due to the position and ensuing cramp.

To consider the sufferings of Christ in any of these close-up ways is to envision a gruesome picture, but we can hardly afford to be squeamish! The sacrifice of Christ was a passion because of what He suffered; a sacred passion because of Who He is. Therefore, He need not have suffered as extensively or as intensely as He did. But to impress and influence men prone to thoughtlessness, He suffered a passion that was eloquent in its physical and psychological dreadfulness.

In an adapted sense, the Shroud has been referred to as a "fifth gospel." From this source and according to the measurements of experts, Our Lord's height was five foot, 10.9 inches. Crucifixion was so expertly plotted that, no essential organ, such as brain or heart, would be tampered with directly. Provided the nails were skillfully placed, the victim lost comparatively little blood. Hence, other things being equal, the crucified might linger for several days. When notified that Christ had died so soon, Pilate was skeptical. But He had been so maltreated and had lost so much blood before crucifixion that, a comparatively early demise is understandable.

Christ's agony in the Garden was mainly psychological. His perspiration of blood was symptomatic of acute dread and grief. Perspiration is a sign and result of exertion or strain, either physical or psychological, or both. Of all symptoms of agitation, a perspiration of blood is the most acute. Under various circumstances, we experience a suffusion of blood called a blush. Grief, worry, and the like affect our blood pressure, even to the extent of inducing hemorrhage.

On the Shroud, the entire Body of Christ—face and hands excepted—bears the imprint of scourging. The wounds are more numerous and distinct on the back. Dark bruises are indicated, rather than bleeding cuts. "*Livore ejus sanati sumus.*" (Isaias LIII: 5) *Livor* is translated as a "bluish color, a

livid spot on the body." Lividness is due to congestion of blood vessels. Upon the Shroud, the wound imprints reflect accurately the structure of Roman scourges—two-thonged whips, weighted at the tips with blunt pieces of bone or metal, tending to bruise rather than cut, and causative of intense pain.

To an ordeal of this kind, there is an inevitable aftermath—burning fever and insatiable thirst, due to the loss of body fluids. So serious is this privative lack that, had Our Lord partaken of the narcotic beverage offered Him just before crucifixion, He would have died instantly. Owing to the lack of normal systemic fluid, the sudden ingestion of liquid would have overtaxed the organs.

The Shroud evidences that, the crown of thorns imposed upon the head of Christ was rather like a helmet or cap, than a mere narrow circlet. Whether the thorns would penetrate the skull would depend upon the structure of the woody points and upon the driving force of the blows. Only in the area of the temples could there be easy entry. But, in any event, the pain would be intense, since the covering of the skull is very sensitive. Profuse bleeding would ensue, for this part of the head is quite vascular.

Van Duch seems to be the only artist who has represented Christ as nailed to the cross through the wrists. The correctness of this detail is certified to by the Shroud, and is suggested by the anatomy of the wrist as contrasted with that of the hand. The former gives better purchase than the latter, and lessens danger of the body tearing loose, once it is suspended. Provided the nails be properly entered, no bones need be broken. Yet, the pain would be acute. The Shroud reveals also that, the feet of Christ were fastened to the cross with one long nail, and without a foot-rest.

The wound in the side is on the right. It is a gash, such as would be caused by a broad-headed Roman spear. Dr. Barbet has traced the course it must have followed, judging by the point of entry. "The spear penetrated between the fifth and sixth ribs, bored through the right lung, and pierced the right auricle of the heart."

Other aspects of the Corpse, as delineated on the Shroud, are characteristic of the torments of crucifixion, such as the stiff, strained appearance of the arms; prominence of the pectoral area and depression of the abdomen, due to distention of the Body. The right shoulder manifests the type of splotch that, under microscopic examination, indicates the bruise



due to the weight of the cross upon an already bruised shoulder. The right side of the face is bruised and swollen, undoubtedly from the blow of the highpriest's servant, if not from subsequent blows also. The two-pointed beard of moderate length, and the hair of the head—parted in the middle, and falling in long locks to the shoulders—are matted from sweat and blood.

By a broken heart, a physician understands a heart that is physically ruptured, whether from physical or psychological causes. By a broken heart, in the popular sense, a layman understands a burden of grief so extreme as to result in death.

We can reasonably say that Our Lord died of a broken heart in the latter sense. His anguish had begun in the garden of betrayal. Even at that early stage, He had said: "My soul is sorrowful even unto death." (Matt.: XXVI: 38) The culmination of this psychological suffering is found in His unique dereliction of the cross. Ordinary mortals have died of a broken heart, in the psychological sense. But only Christ was the Man of Sorrows, upon Him alone was laid "the iniquity of us all." (Isaias LIII: 6)

It is difficult to determine whether Christ died of a broken heart in the physical sense also. Medical experts fail to agree. The heart muscle or pericardium is an envelope enclosing the heart proper. It could have sustained a rupture several times during the prolonged ordeal of the passion. But, did it—prior to death?

The Shroud echoes the reference of Scripture to the blood and water that issued from the side of Christ, after the lance-thrust. The blood came from the heart proper as a source; the water or serum-like fluid, from either the pleura (the envelope of the lung) or the pericardium. Contending for a physically broken heart, a physician argues: Had there been no heart breakage before death, there would have been no blood resident in the pericardium, after death. Does he assume that, the lance did not penetrate as far as the heart proper? Another factor to be borne in mind is the time element—the interval between the death of Christ and the lance-thrust. Was the lapse of time sufficient to allow for congealment of the heart-blood? For the blood to be still fluent, some time after death, it would seem necessary that, it had already issued during life, from a broken heart.

Working together, churchmen and scientists can add considerably to an impressive realization of the dreadfulness of the Passion of Christ in such a way that, without morbidity, a wholesome edification will result.

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## Dogmatic Theology

### The Holy Eucharist and Resurrection of the Body

TIMOTHY FITZGERALD, CP, STD

Chapter VII of the Constitution on the Church deals with the pilgrim nature of the Church. Christians are a people on the march, a people in exile, yearning for that day of glory when all things will be restored in Christ. The restoration, however, has already begun, because Christ, sitting at the right hand of the Father, "is continually active in the world that, He might lead men to the Church and through it join them closer to Himself and that, He might make them partakers of His glorious life by nourishing them with His own body and blood." (Constitution, #48) The Eucharist, then, is food for this journey, a marvellous food which bestows life and leads to resurrection.

To the Jews of the Old Testament the notions of life and resurrection were a deep mystery. Only close to the time of Christ did they conceive of life as somehow enduring after death. This after-life necessarily included the resurrection of the body, because their primitive anthropology did not distinguish between body and soul. Man was thought of as a living,

concrete unity. If life were to endure after death it had to include the resurrection of the body. So it is that, when Jesus promised life and resurrection to those who partake of His body and blood, He was teaching that the Eucharist will bring the *whole man*, body and soul, to glorious resurrection. "He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day." (John 6:54)

This concept of the resurrection of the total man being brought about by the Eucharist is likewise found in the synoptics. They place the institution of the Eucharist at a paschal meal with all its overtones of the covenant meal, the messianic times and the heavenly banquet. (cf. G. Sloyan, "The Holy Eucharist as an Eschatological Meal," *Worship* 36, 1962 444-451). Luke (22:18) speaks of the inauguration of the kingdom after the resurrection of Christ and shows that we share *now* in the life of the risen Lord by partaking of the Eucharistic meal. Matthew (26:29) and Mark (14:25) seem to treat exclusively of heaven, the time of the *new* wine and the fulness of messianic blessings. Again the concepts are entirely biblical: eating and drinking at the Lord's table in His kingdom envisions the resurrection of the total man, body and soul, redeemed in Christ.

St. Paul teaches the same doctrine. United physically to Christ by Baptism and the Eucharist, the Christian belongs to Him by His very body. Indeed, we have already risen with Christ and should seek the things which are above. (Col. 3:1) By daily progress in virtue we grow in the image of Christ crucified. (Gal. 2:19-20; 5:16-27; 2 Cor. 4:10) By eating the Lord's body we proclaim His death until He comes. (1 Cor. 11:26) By drinking the Lord's blood we seal the new covenant and drink of the one Spirit. (1 Cor. 12:13) This same Spirit leads us on as sons of God, teaches us to pray and to suffer, and ultimately glorifies us in Christ. (Rom. 8:12-17) M.-E. Boismard sums up Paul's teaching this way:

"There does exist, then, an intimate bond between the Eucharist and the return of Christ. The Eucharist is the glorious body of Christ, through which we faithfully enter into communion with God and the life-giving Spirit. When He returns, Christ will perfect the work He began by giving us the Spirit fully, the principle of eschatological renewal of the world and of our bodies." "The Eucharist According to St. Paul," in *The Eucharist in the New Testament*. (Baltimore: Helicon, 1964)

Echoes of the scripture are found almost immediately in the Church Fathers. St. Ignatius of Antioch calls the Eucharist "the medicine of immortality, the antidote against death." Irenaeus refutes those who deny a bodily resurrection by claiming that "our bodies, partakers of the Eucharist, are no longer corruptible, having the hope of eternal resurrection." The great Greek Fathers, Gregory of Nyssa, John Chrysostom and Cyril of Alexandria speak of the Eucharist as restoring to the body that pristine integrity which man had lost by Adam's sin. St. Cyril, in a beautiful expression redolent of John (12:24) and Paul (1 Cor. 15:42-44), says that Christ by His flesh implants in us a certain "seed of immortality" which abolishes all the corruption which is in us. This seed is not to be thought of as something physical, but as the intrinsic working of the sacrament within us.

This brief description of the intimate relationship of the Eucharist to bodily resurrection suggests some of the possibilities for using this doctrine in our preaching. Preachers and catechists have tended to neglect the influence of the sacraments, and especially the Eucharist, on the body. Yet we are only fully human when body and soul are joined. In mission instructions, e.g., this teaching is an added reason for worthy preparation for and thanksgiving after Holy Communion. For every Communion received with fervor will not only cause an increase of the virtue of hope, which leads us to believe in a complete incorporation in Christ, but will also infallibly bring our bodies to a greater glory. This is the Father's will: that Christ should lose nothing, not even these frail bodies of ours which have served Him so poorly. (John 6:39) Mission sermons on heaven, the resurrection, the ascension, the second coming, can all incorporate this teaching. The risen body of the Christian which partook of the Eucharist—the sacrament of unity—will share in a community life of worship, infinitely beyond the oneness we experience on earth. The risen body will be part of the total triumph of Christ and the Church brought about by participation in the sacraments. (Cf. Toland, "The Risen Body in the Next Life," in *Proceedings of the Twenty-Third North American Liturgical Week*, 1963, pp. 274-283)

The major biblical themes present in St. John's account of the promise of the Eucharist can be developed for Forty Hours sermons or for scripture services on missions and retreats. A. Feuillet in *Johannine Studies* (N.Y.: Alba House, 1964; pp. 53-108) traces many of these themes: the



heavenly manna—the bread of eternal life; the outpouring of the Holy Spirit in the new covenant; the heavenly or messianic banquet.

The doctrine is of use in speaking to special audiences. Young people and married couples should be encouraged by the profound effect of the Eucharist on the body. The risen Lord who comes to us in Communion gives us the Holy Spirit. The Spirit gradually brings about a transformation in our bodies, restoring little by little the wonderful harmony of body and soul which existed in Adam before the fall. By His dynamic presence, the Spirit lessens the strength of our evil passions and urges us on to works of charity. Our bodies become instruments of sanctification. Old people, too, (today an ever-increasing audience with particular problems) are heartened by the knowledge that while their bodies grow old and feeble, their reception of the Eucharist assures them of a radical vitality. The Body of Christ is the seed of immortality. "The Lord Jesus Christ," promises St. Paul, "will refashion the body of our lowliness conforming it to the body of his glory." (Phil. 3:21)

The resurrection of our bodies, then, will not be just an arbitrary act of the divine power, but a true and profound consequence of our incorporation with Christ at Baptism, our physical union with Him in the Eucharist, our gradual spiritualization under the influence of the Holy Spirit. In other words, our glorious resurrection has an intimate connection with the whole paschal mystery. "He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day."

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To our readers, we are glad to recommend: *The Nature of the Moral Universal*, a dissertation by the Rev. Sebastian MacDonald, CP, STD. \$1.50 per copy. Apply to author, at Holy Cross Hall, St. Meinrad, Ind. 47577

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"If you walk with lame men, you'll soon limp yourself."

—Seumas MacManus

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# Pastoral Theology

## The Object of the Parish Mission\*

JEROME STOWELL, CP, MA

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The primary aim of mission preaching, if it is to follow the model set by the preaching of Christ and the Apostles, must be conversion—*metanoia*. This total conversion of man to God was the object aimed at in the *kerygma*. But just what, precisely, is meant by "conversion"? This will be the subject of the present article: the scriptural concept of conversion. And, within the limits imposed by this article, we should also like to indicate the lines of a theological elaboration of the idea of conversion, and its sacramental dimensions.

### A. *Old Testament Concept of Conversion:*

The term most frequently used by the Old Testament writers to express the idea of conversion is *shub*. Basically it means a change—whether of time, or place, or condition. Thus a change of time—the return of the year in II Sam. 11,1. A change of name: Nechao changed the name of Eliacim to Joakim in II Kings 23,34. A change of place—the boundary of Zabulon turns eastward (Jos. 1,22). And it can mean to turn—"You have turned aside from my statutes" (Mal. 3,7).

While losing nothing of the root idea of an actual physical turning, the verb is employed by the sacred writers to denote a turning from good to bad, or vice versa—a moral change. Thus we read in I Samuel (7,3):

"Samuel told the Israelites: if your hearts are honestly set on *coming back* to the Lord, you must rid yourselves of all alien gods; no Baal for you, no Astaroth; your hearts must wait in readiness on the Lord, and serve Him only."

But it is especially during the Exile that the theme of conversion is developed by the prophets. The exiles are far from home. They are lonely and oppressed by their captors. But, the prophets make clear, their political situation as captives is but an outward expression of their spiritual condition in the captivity of sin. God is using this objective, historical situa-

\* Companion piece to "Toward a Renewal of the Parish Mission," by the same author, *VC*, July '65, pp. 18—24.

tion to bring home to them the reality of sin. Sin is more than an evil act. Sin results in a condition—that of captivity by a foreign power.

The prophet comes to these sad and bewildered exiles with a message of hope. He preaches a great return; he calls on the exiles to be converted. The people must return to the Covenant if they hope to get back to the land granted them through the Covenant. They must be converted to the Lord, if they hope to get back to the Temple which marks the place of his abode with his people.

So this prophetic call to conversion is more than a demand for penance in sackcloth and ashes. It is the good news that the people will one day turn back homewards. At the same time, the prophet calls upon the people to turn back to God. In both cases—the idea of getting back home, and the exhortation to return to God—the prophet uses the Hebrew term *shub*.

"Wandering hearts, the Lord bids you to come back to Him and renew your troth; by ones and twos, from this city or that, from this clan or that, he will claim you for his own, and bring you back to Sion."  
(Physical return—back to their farms)

"And the Lord said to me: carry this message to the north country: come back to me, apostate Israel, the Lord says, and there shall be no frown of mine awaiting you. I am merciful, the Lord says, and vengeance shall not last forever. Only acknowledge thy fault, he tells thee, in deserting the Lord thy God." (Spiritual return)

#### B. *New Testament Concept of Conversion:*

It is only in the context of salvation history that we can understand the New Testament call to conversion. By the time of Christ the idea of conversion had acquired a definite meaning; it denoted a turning away from sin and a return to the Lord. Moreover the dominant note was one of joy, not sorrow; it rang with the overtones of a joyous coming back home from the land of exile.

Thus, when St. Mark sums up the early Galilean preaching of Christ he tells us that the main theme was: "The time is fulfilled, the kingdom of God is at hand. Be converted (*metanoiete*) and believe the good news." (Mk. 1,15)

Here the Latin "*poenitemini*" scarcely translates the term "*metanoiete*"; in fact, it clashes with the rest of the immediate context. For if "*metanoiete*" is translated "do penance" (*poenitemini*), then that hardly fits in with the idea of "good news." Few people would classify a stirring call to do

penance, to fast and abstain, as "good news." But the good news our Saviour brought was an invitation from the Father, a call to come back home. Our Lord who "fulfills" (cfr. Matt. 5,17) the law and the prophets, here puts himself in line with the prophetic tradition in his preaching of conversion. He comes to tell the people to "return home, for the kingdom of God is closer than ever before." His use of the term "*metanoia*" carries the overtones of a glad invitation to a joyous home-coming. Moreover, his parables of conversion, like that of the Prodigal Son (Lk. 15,11-31) make it plain that the dominant note of conversion is one of joy. This same note of joy in getting back is sounded in other parables—like that of the shepherd combing the hills for the lost sheep (Lk. 15,4-7), or that of the householder searching for the lost coin. (Lk. 15,8-11) It is always the restoration of what was lost, the homecoming of the sinner that sets the angels to rejoicing, not the sinner's penitential practices.

If therefore we make conversion the object of mission preaching, it is important that we understand this concept in its full scriptural sense. And so when Father Lombardi, SJ can fill the churches wherever he preaches the "Great Return," he is simply basing his mission approach on the sound foundation of our Saviour's message as interpreted in the light of the Old Testament. The famous "General Mission of Milan" which was preached under the direction of Cardinal Montini, our present Holy Father, also developed this idea of conversion as a return to the house of the heavenly Father.

### *C. Theological Elaboration:*

Often, we use the term conversion as implying a change in religious affiliation. Thus we speak of G. K. Chesterton or John Henry Newman as being great converts to the Church. But the fact is that all Christians are "converts." Conversion is necessary for all as a condition of salvation. "Except you be converted . . . you shall not enter the kingdom of heaven" (Matt. 18,3).

In this sense, conversion is not an event that happens once and for all. The sincere Christian goes on being converted the rest of his life; his conversion is a continuing process of directing his life ever more completely toward God. Conversion in this sense is the object of mission preaching; it embraces more, and goes deeper than just trying to "get the people to the sacraments." Furthermore, may not the failure to evoke such a conversion explain the ease with which so many Catholics lapse later on? Even if,



previously, God had been assented to as an "object" of belief, it is often possible that such an assent has been only "notional" (to use the expression of Cardinal Newman). It has not been the "real" assent of the entire personality.

A genuine conversion which involves the whole of man comes from a meaningful personal encounter with God. It is not due solely to "salutary reflections on eternal truths." Although new ideas and forceful arguments can have a profound effect on a man, yet far deeper is the effect of a new friend. A man's entire life can be restructured by the experience of meeting a person who brings out the best, the noblest in a man. Therefore, if this is the goal of mission preaching—a conversion which in every way is the most utterly personal movement, the most complete and radical change conceivable—then the missionary must do more than present "proofs." His chief effort must be to present a person. He must preach Christ.

Here, then, is where the true drama of life is played, when a man meets Christ in the good news proclaimed by his ambassador, the mission preacher. The mission sermon, therefore, cannot be content with getting people to perform a religious exercise, like getting to confession. For there is a danger that in stressing the importance of getting to the sacraments, we would be pointing only to the sign, and not the thing signified. But unless a man is aware of the reality, he may never go beyond the impersonal sign, and his conversion remains superficial. He has, indeed, "done something," he has gone to confession. But has he himself become changed, turned inside out like a glove? Has he, in short, become personally involved in the reality of genuine conversion?

This brief résumé of conversion is not meant to imply that our mission preaching will be all "sweetness and light." The motive of fear, while certainly not dominant, is by no means ignored. Mission preaching is to place a man in the presence of Christ, judge as well as redeemer. In this unprotected encounter of a man with his God, he is faced with a decision—to accept Christ's offer of salvation, or to reject it. It is a decision that means life or death, a fearful decision. "He that believeth in him is not judged; but he that doth not believe is already judged." (Jn. 3,17)

Recalling once more the kerygma of Christ: "Be converted . . . for the kingdom of God is at hand," we learn that the announcement of the kingdom is connected with the *kairos*, the time of grace when man may no longer remain neutral or undecided. The threat of judgment weighs upon all men; no one can escape it.

A meaningful personal encounter with Christ will result in genuine contrition, the core element in conversion. For when confronted with an awareness of the holiness and goodness of God, every son of Adam is immediately conscious of his own sinfulness. His spontaneous reaction will be like that of St. Peter falling at the feet of Christ and exclaiming "depart from me, for I am a sinful man, O Lord." (Lk. 5,8) As Bernard Häring puts it, "Contrition is a central act of the virtue of religion because God is holy and we are sinners; because religion means personal encounter between God and man. To repent of sin is the right response of sinful man to God." (*Law of Christ*, I. p. 427)

By this sincere compunction, the nerve center of sin is killed off. For sin and guilt are not just events of a man's past. They continue to exert an influence, in many ways, on a man's attitude. The less a man dares to face the guilt of the past, so much the more effectively does it continue to exert its influence in the subconscious. But genuine contrition kills sin at its root, because it expels pride and self-love which are behind every act of sin. Contrition thus gives a new direction to a man's life: no longer toward self, but directed in humble gratitude to the merciful Lord.

To be genuine, therefore, conversion must be essentially Christo-centric. So the decision of the sinner to turn back to God means that he must seek Christ where he is to be found today, in his Church. One who does not seek Christ in his Church is not seeking the real, living, historic Christ.

The Passionist missionary is greatly helped in all this by many elements of our mission structure. The very act of erecting the mission cross makes it plain that we have come to present a person, not just an abstract message. The dynamics of conversion come from the encounter with the Person of Christ, rather than from argumentation, however cogent.

And in practically every sermon during the course of the mission, the preacher should be aiming at the renewal of the baptismal vows, which comes as the final exercise. For the experienced preacher knows that in the audience before him there is many a so-called "born Catholic" who has never personally ratified the commitment implied by Baptism. Such a person may be a Catholic in the legal, or canonical sense; but he is far from Catholic existentially. Mission preaching must concentrate on the *reality* signified by the sacramental sign. It is to seek to make the entire life of the baptized correspond to the full dimension of the sign received. Too often a person is baptized, has made his first Communion, and even received something of a Catholic education. Yet his assent to the realities of the

faith is purely cerebral. His moral behavior is simply a matter of conformity with an accepted pattern of conduct. And thus he has never ratified the sign of his Baptism. Or perhaps he has ratified it too lightly; and his too facile ratification has not held up in the face of an indifferent or hostile environment.

It would be a mistake to think of the renewal of the baptismal vows as merely an impressive ceremony, or an attempt at dramatics. For the renewal of the vows is the public expression of the renewal of conversion. The baptismal vows give witness that a choice has been made, a way of life decided upon. By the renewal of the vows the "convert" pledges publicly his allegiance to the People of God. By the vows, the convert is taking his life into his own hands and committing it to Christ.

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## Homiletics

### *Progress Report on the New Preaching*

THOMAS A. SULLIVAN, CP

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The theme of the presidential address at the charter convention of The Catholic Homiletic Society, in New York, December 1958, was "The Perennial Rhetoric as the Framework of Homiletic Theory."<sup>1</sup> In developing his theme, Very Rev. Joseph M. Connors, SVD made the point that, there is a distinctly recognizable and definable body of rhetorical theory which has been traditionally the framework of homiletic training.

The dust clouds stirred up in the face-lifting project of giving a "new look" to preaching have now about settled and a fairly well-defined image of the contemporary sermon has emerged.

It appears that what was labelled "perennial" rhetoric seven years ago is still homiletically valid. No new theory of sermon composition has been offered which improves the traditional sermon form. This is not surprising, even in this era of the *new* theology, for psychology and not theology dictates the form of the sermon. The *new* theology suggests a different sermon-content, but to establish a truly contemporary sermon-

<sup>1</sup> Rhetoric, defined by Aristotle: "The art of discovering in a given situation the available means of persuasion."

form, we look to the specialists in the field of communications. A brochure on public speaking currently popular quotes Richard C. Borden: "Listeners like vertebrate speeches—speeches with a spine. They dislike flabby, shapeless speeches that begin nowhere, ramble on in all directions and end up in the air."

The best authorities on the new preaching disclaim any wish to change the sermon-form. Father Gerard Sloyan, as President of the National Liturgical Conference, insisted that the new preaching does not mean "feeding more information to the people, and in making them more aware of the salvational implications in the liturgy, for authentic preaching always has as its goal the eliciting of a *response* from one's hearers." Father Davis proposes: "God's Word is never the mere handing on of information. The response to it can never be an attitude of cool intellectual detachment. It will evoke either the surrender of faith, and save; or the rejection of unbelief, and condemn."<sup>2</sup>

Today's sermon, to be truly authentic and not pseudo-contemporary, must have a predetermined specific moral, flowing from the discussion of a specific theme, which theme has been developed to suit the expected audience reaction when such theme is announced.

A superficial interpretation of the advocated preaching reform led some to expect radical changes in the sermon topics for our specialized preaching apostolate. Reading into the new insights on the joy of Christian living, a rejection of all disturbing motivation for right living, it was thought that mission and retreat sermons on the eternal truths are outmoded. Demonstrably, some mission topics in the *Directorium* do not fit well into the current preaching mode—value of the soul, importance of salvation, delay of repentance, obligation of hearing Mass, drunkenness. But a polyannish scrapping of the truths of Faith—end of man, death, judgment, hell—is not at all indicated. Karl Rahner, a liberal theologian, challenges: "Where can you hear a sermon on hell these days? How many people, when they see someone faced with eternal damnation, cry out in a loud voice, with conviction, in anguish: 'Save your soul!' How many still have deep in their hearts the Christian fear of death and the last judgment? How many are capable of feeling desperately worried—I mean in the quiet of their own minds, not as an official gesture—when some Catholic acquaintance of theirs dies without the last sacraments?

<sup>2</sup> *Theology for Today.*



. . . It is strange, when the modern priest makes a missionary onslaught on anybody, he usually does it by reminding the person concerned that he is really a Christian already—i.e., baptized and brought up as a Catholic. Why doesn't he do it instead with the thought that this man is a pagan who must become a Christian?"<sup>3</sup>

Though the new or *renewed* theology warrants no change in sermon-form, and no sweeping changes in mission sermon-topics, the changes in sermon-content are revolutionary. It is in this area that contemporary preaching merits to be called *new*. In the new preaching, the emphasis is on the ecclesial and not the individualistic aspects of salvation. The member of Christ is to seek salvation in the Body and not as an isolated unit. It focuses attention on the efficacy of Christ rather than on man's rectitude. It calls for scriptural preaching to supplant a pious humanism. It is liturgical, seeking to make men more concerned with the action—particularly the sacramental action—of Christ, than with legalism. It recognizes modern man's discontent with negativism, and his justifiable demand for the inspiration of the Good News.

This analysis of the present state of the preaching reform is not one man's opinion. It represents the majority thinking of an articulate cross section of the preaching fraternity. This thinking is revealed in the papers read at recent conventions of The Catholic Homiletic Society, in the open and full discussion of questions raised by these papers, in the CHS Newsletters and the articles in the CHS—sponsored periodical *Preaching*.

The CHS is rapidly becoming one of the most dynamic institutions on the Catholic scene. It boasts a 250% increase in membership in the past two years. There are well over 700 members—missionaries, retreat preachers and directors, parish priests, educators, teachers of homiletics, mission office directors, Catholic newspaper editors. Practically every male religious community is represented and the bigger missionary groups—Franciscan, Capuchin, Dominican, Jesuit, Oblate, Marist, Divine Word, Paulist, Holy Cross, Redemptorist and Passionist account for more than 300 of the membership.

To the 700 plus constituent members are joined associate members, sustaining members (honorary), seminarian associate members and, recently, ecumenical members (non-Catholic clergymen). All members, including the ecumenical, have the right to attend the meetings, to

<sup>3</sup> *Free Speech in the Church* (pp. 59-64).

participate in discussions and activities and to receive the publications of the CHS. Only constituent members can vote on issues and in elections of officers.

The number and the caliber of the membership assures one of a reasonably accurate appraisal of the best thinking today on preaching. The spirit of the Society is neither liberal nor conservative. It is progressive, but balanced. Freedom of expression is encouraged, but both "far-out" ideas and rigid conformity to the past get short shrift from the majority. The substitution of "jargon" for new thinking is discouraged and the grandiloquent are advised: "Try that out on the crowd at a race track." CHS laymen, experienced in commercial advertising, by pointing out the selling-value of a familiar trademark, dissuaded the majority from accepting the suggestion of some missionaries that the "mission" be updated by calling it "parish renewal." A proposal that poor mission attendance could be remedied by shortening the length of the services was dismissed when CHS diocesan pastors, speaking from their experience, asserted that advance publicity for the mission and competent missionaries, and not a fifteen minute time reduction would fill the pews.

The CHS has the American rights to the Ottawa University Homiletic Service and furnished homily outlines for the Sundays and major feast days of the past year. Since Advent, all contributions have been made by Americans. Two Passionists, Fathers Augustine Paul Hennessy and Aelred Lacomara were among the twelve contributors forming the first staff. The contributors for the season 1965-1966 include Fathers Augustine Paul Hennessy and Pius Leabel. All constituent members receive this homily service gratis. Other subscribers pay \$4 a year.

A bimonthly periodical, *Preaching*, has been launched in an experimental issue, Vol. 0, No. 0. A second issue, to consist of the papers read at the latest convention, is due soon. It is planned that Vol. 1, No. 1 will be ready in January. Father Sylvester McNutt, OP, is editor. He is assisted by six sub-editors, each to supervise a special interest—parish preaching, missions, closed retreats, homiletics, pre-homiletics and Protestant studies. Dr. William Thompson of Eastern Baptist Theological Seminary is ecumenical editor.

The bibliography service of CHS is excellent, ranging from appraisal of the *Preacher's Encyclopedia*, 4 vols., \$60, to review of 15¢ Paulist Press pamphlets. A valuable feature of this service is a listing of worth-

while articles on preaching, culled from Canadian, English, Irish, Australian and New Zealander periodicals.

It is practically impossible for one to read everything appearing on the market today. There is danger of accepting one author's thesis as mainstream flow when, in fact, he is crossing the stream of contemporary thought. The function of the CHS is to use its impressive membership of qualified men to evaluate today's myriad and conflicting theories.

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## Philosophy

### The Scientist in the Brave New World

ROBERT O'HARA, CP, MA

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On October, 3, 1964, His Holiness, Pope Paul, addressed the Pontifical Academy of Sciences and made the following observation: "The scientific world which, in the past, readily assumed an attitude of autonomy and self-assurance from which flowed an indifference—if not contempt—for spiritual and religious values is now, on the contrary, seized by an awareness of the complexity of the problems of the world and of man; there are also a kind of insecurity and fright before the possible evolution of science left without control and to its own proper dynamism."<sup>1</sup>

The Pope's words highlight the fact that the scientist is in trouble. Those thrilling days of a generation or so ago are now gone, when scientists were confident that they could fashion a push button world, free from germs and superstition, sickness and hunger, ignorance and the unreasonable act. At the moment, however, we are living in a push button world which places at our disposal not only artifacts in stupefying profusion, which has banished and controlled many diseases, but also has made available to us things that can destroy us in one hellish moment, or eliminate all organic life in a long painful process. In other words, the simplistic good of science is not working automatically for the good of man. The scientist, like the *homo faber* which he is, must also be a *homo prudens*, or he and we are both in bad trouble. This is one aspect of the problem

<sup>1</sup> AAS, 30 Novembris 1964, p. 945.

suggested by the Holy Father which I would like to spell in this little article.

It is difficult to pinpoint just when the scientists began to feel that insecurity and fear to which the Pope referred, but for practical purposes the date assigned might be that of July 16, 1945, when the first nuclear device was exploded in Alamogordo's sands. We are told that the scientists were, indeed, elated at the success of their efforts but they also experienced other feelings. Robert Oppenheimer, who played a key role in the development of the A-bomb, has been quoted as saying that he "experienced a sense of sin" at the extent of the horror that he had helped to unleash.<sup>2</sup>

It was a novel thing for a scientist to speak of sin in connection with science. Sin was one of the social factors in a simple society that science was to eliminate. And it is true that other scientists have repudiated any feeling of guilt in connection with the development of nuclear weapons. They have been quick to protest that they were working within the framework of nature, and if the results were terrible, the blame must be attributed to nature, not to the scientists. However, such protestations of innocence lack the power to convince. More and more scientists are being made to realize that their laboratories are part of a larger world and not unrelated to it—namely, the wide world of man; they are urged to sense that as men they must be concerned with what they do as scientists. If, in a particular instance, the scientist might not suspect the problem, others are calling his attention to it.

We are becoming increasingly familiar with the association of the name Prometheus with that of the modern scientist. But if we have been duly impressed with the beneficent energies the Prometheans have placed at our disposal, we are also experiencing doubts whether we will really be better off in the long run, if the Prometheans take unto themselves the divine omnipotence without enjoying the divine wisdom and pity also. Accordingly, the scientist is becoming a suspect if not a sinister figure in contemporary society.

This development is the subject of articles, novels, plays, and not without reason. As a matter of fact, in the process of making the first atomic

<sup>2</sup> *Time*, April 26, 1954, p. 20: "In some crude sense which no vulgarity, no humor, no overstatement can quite extinguish, the physicists have known sin, and this is a knowledge which they cannot lose."



weapon, the scientists themselves raised the question whether they might not initiate a chain reaction which would end up with the disintegration of the world. They reached a negative answer but there is no assurance that the answer has been definitive. One is tempted to a nostalgia for the good old days when the rain maker and the witch doctor were the most potent figures on the scene.

Moreover, there is a growing body of evidence for the opinion that we might not have to wait for the Mad Scientist to vaporize us all, in a moment of omnipotent aberration. It would appear that continued experimentation, even under controlled conditions, might be so polluting that circumambient air as to poison the very marrow of our bones, multiply cancers, and either mutilate the newly conceived or even make all conception impossible. Formulas are available according to which one prognosticates an increase of such evils according to the increase of radiant energies in the atmosphere.<sup>3</sup>

The successful manipulation of nuclear energies was a dramatic advance in scientific know-how. Hitherto, scientists may be said to have operated *on* Nature. Now they are able to become involved *in* the natural process itself. They work within the very heart of matter. This creates tremendous responsibilities for scientists, both as prudent men and theoreticians.

Another instance of this penetration into the natural process, the very evolutionary process of humanity, is associated with the discovery of DNA.<sup>4</sup> That is the code in nature which transmits from generation to generation specific identities. Scientists already know what DNA is and many of its functions; moreover, they hope very shortly to be able to break down this secret code of nature and rearrange its elements, thus giving the scientist the power of the Creator Himself, to make figures according to his own image and likeness, or his prejudices and hatreds.

To put it bluntly: whom are we to trust with this power? Who enjoys the kind of wisdom that must control that kind of omnipotence? We still are horrified at the genocide born of Nazi madness, but what further dimensions of evil might they not have put forth, if they then knew how to manipulate DNA as contemporary scientists anticipate doing? What guarantees are there that the mad and malicious will not hesitate to do

<sup>3</sup> *Science and Peace*; Pauling, Linus.

<sup>4</sup> *Riddle of Life*; Beck, William S.; *Adventures of the Mind*; First Series, Vintage Books.

what the wise and humane would fear to do? Once entered into the evolutionary process, where will *homo sapiens* go? back to the Neanderthal? or worse?

There is another facet to the terror that the scientist has launched into society—less dramatic perhaps, but equally threatening. Again, for practical purposes, we might date our awareness of this problem with the appearance of *The Silent Spring* by Rachel Carson.<sup>5</sup> The thesis of the book is that the continued use of insecticides and detergents in the future, as in the past, might mean the return of a not-too-distant springtime without the blessedness of bird song. They will all have been killed off. The book is admittedly controversial, and the scientists, business men, and farmers, and some members of government, have been quick to emphasize the almost miraculous benefits to man through the use of these chemicals. However, the public is now alert to the fact that great numbers of birds, fish and wild life have been killed off by these products, especially when used without caution. Not only have these poisons directly killed organic life, but there is much evidence for the opinion that some of them have a sterilizing effect.

Moreover, we are ourselves identified with this problem. We too are ingesting these poisons in the food we eat, the air we breathe, the water we drink. We have no safe guarantees that we can continue to be exposed to an escalation of poisoning in this way, without being poisoned ourselves with effects that can be expected, and perhaps others that we don't yet anticipate because all the evidence isn't yet available. It is known that some of these poisons remain within organisms for years, apparently in a static state, until brought into contact with other poisons which have been ingested in a similar way and then terrible things begin to happen.

One final example of the scientific problem might be suggested. This has to do with automation. There is no doubt that automation has done much for mankind and it is still only in its early stages of development and use. For instance, much of our gross national produce which is the envy of the world is the effect of automation. But, here also, the public is becoming aware of the by-products of the principle and they are not unmixed blessings. Without doubt, automation has reduced the need for muscular energy; perhaps, reduced the need for men. There are those who seriously contend that automation, particularly as it develops to the point

<sup>5</sup> *Silent Spring*; Carson, Rachel; Houghton Mifflin, 1962.

where automation will itself be automated, will make man obsolete. While we can take it for granted that the end result will not be that neat, it is safe to assume that society will be confronted with a problem of increased leisure. That can be a questionable opportunity. Many will not know what to do with those leisure hours if they cannot be usefully employed; and not being able to make a real contribution to the good of society, they might lose a sense of identity and develop all manner of emotional ills. Such a social expendable may question whether science has been good to him, in transmuting him from a warrior king in a wigwam to a bum on the street corner.

Apart from that possibility, there are those who insist that automation, together with other factors in the world of technology, work for the de-personalization of man. There are some who argue that this result is inevitable.<sup>6</sup> Automation is based on quantitative processes. There are those who maintain that quality will not only be ignored but phased out, in the movement toward a perfectly automated society. If, however, personality is the most perfect thing in the world, how are we to rate a society in which the factor of personality is ignored? And what are we to think of the scientist who changes man from a person to a thing?

The Pope's audience knew whereof he spoke when he adverted to the insecurity and fear which the scientists are currently feeling. The scientist is experiencing his "time of troubles." "Through its technical results science has exposed man of the twentieth century to risks which he will have to face. A scientist who is no professing Christian, but nevertheless a man of conscientious sensitivity, Jean Rostand, has said: 'Even beyond complicity with which it panders to murderous passion, science is, of itself, something which we have to fear.'"<sup>7</sup>

Francis Bacon, considered to be one of the fathers of the scientific movement, foresaw this development centuries ago. Loren Eiseley, who has made a deep study of Bacon's thought, writes: "Only by charity and pity did Bacon foresee that man might become fit to rule the kingdom of nature. The technological arts alone have concealed in them, he realized, a demonic element. They could bring men riches, but they could draw out

<sup>6</sup> *The Technological Society*, Ellul, Jacques; Alfred A. Knopf, 1964. *The Quantitative Society*, Wilkinson, John; The Center for the Study of Democratic Institutions, 1964.

<sup>7</sup> *The Second Vatican Council*; Daniel-Rops; p. 125, Hawthorn, 1962.

of nature powers which then became non-natural because they were subject to the human will with all its dangerous implications.”<sup>8</sup>

The non-natural can mean the unnatural and that can become the demonic. Shakespeare said that “the prince of darkness is a gentleman.” In our time he might even be a scientist.

<sup>8</sup> *Francis Bacon and the Modern Dilemma*; Eiseley, Loren; University of Nebraska Press, 1962, p. 18.

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## Mission Source Material

ROBERT O'HARA, CP, MA

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It is clear to all that liturgical doctrine and action must receive greater emphasis than has been traditional on our missions. However, in elaborating new orientations, it would be a grave mistake terminating in spiritual sterility to project the liturgy simply in terms of narrow ritualism. The Council gives us sure guide lines—for example, in the Constitution *De Ecclesia*. In Chapter 2, sec. 10, the Constitution treats of the exercise of the priesthood of the laity. It teaches that the common priesthood of the faithful and the ministerial or hierarchical priesthood are interrelated, although they differ in essence. In explaining the priesthood of the faithful, the document points out that the faithful join in offering the Eucharist. Moreover, “they likewise exercise that priesthood in receiving the sacraments, in prayer and thanksgiving, in the witness of a holy life, and by self-denial and active charity.”

Again, in chapter 4, *The Laity*, the Constitution relates the virtuous living of the married to the exercise of their priesthood in these words: “for all their works . . . if carried out in the Spirit, and even the hardships of life, if patiently borne—all these become ‘spiritual sacrifices acceptable to God through Jesus Christ.’ Together with the offering of the Lord’s Body, they are most fittingly offered in the celebration of the Eucharist.” (section 34) The same connection between the liturgy and every day living is stressed in Chapter V, on *The Universal Call to Holiness in the Church*.

I think these few samplings indicate how easily much of the traditional



preaching material of the mission can be re-worked into a liturgical perspective.

### *The Eucharist*

Even in the days of Pius XII, there were some who were experiencing difficulties with the doctrine of the Eucharist and some of the devotional practices centered on it. I don't think many of the faithful in the United States were fully aware of the problem but were gradually becoming so in various ways, and *Time* brought the whole thing to the attention of Americans in the July 1st issue. The Pope's recent Encyclical, *Mysterium Fidei*, was issued against that background. As is well known, His Holiness delivered a homily on the same subject a short time before, while attending a Eucharistic Congress at Pisa, June 10th. *La Documentation Catholique*, July 4, 1965, 1161 ff., reported that George Huber, a correspondent for *La Croix*, wrote that the Pope declared several times, with emotion revealing itself in his voice: "*così è, così è*," "it is so, it is so," when stating the reality of Our Lord's Presence beneath the species.

The same issue of *La Documentation Catholique* carried joint Letters of the Dutch Hierarchy on the Eucharist, and on the Sacrament of Penance, warning against a tendency to abolish private sacramental penance.

The problem of the doctrinal integrity of recent writings and practices concerning the Eucharist was not limited to Holland. I might cite a keen observation of Cornelius Ernst, OP, in an article in *New Blackfriars*, March 1965, p. 336, n. 3: "Catholic Christianity implies an ontology. It is for this general reason that I find unacceptable two recent Catholic reinterpretations of transubstantiation, by Father Charles Davis, in *Sophia* 3 (1964, Australia), 12-24, and by Father Herbert McCabe, OP, in *The Clergy Review* 49 (1964), 749-59. Existential communication in speech and gesture is dependent upon and interpretative of *communion in being* (emphasis mine), not just of human life lived."

The entire article, "Philosophy in the Seminary," is worth reading for other reasons. But I quoted the above sentence because it highlights the mysterious interrelationship between the supernatural and the natural—distortion of the one causes deformity in the other. Those who might even create doubts about the reality of our Lord's Presence in the Eucharist, unwittingly, damage the whole area of the real. For instance, Edwin Clement Hoskyns wrote in *The Fourth Gospel*, p. 108: "The observable world witnesses in such a way that, it *is* what it signifies; or, to speak more

precisely, *is* what it signifies when seen by God and apprehended by men. Consequently, the language of Faith, which is the language of the Fourth Gospel, treats the phenomenal world not as unreal and trivial, except in so far as it furnishes symbols of theological speculation, but as possessing a dignity of reality which is for the first time made fully clear by the Christian revelation." In other words, the chemist and physicist are not the only ones who can tell us about the reality of matter and the natural.

An interesting example of this is given us in a beautiful book, *Dogma and Poetry*, by Malcolm Mackenzie Ross. It is the author's contention that English poetry suffered because of the abandonment of the Church's doctrine of the Eucharist: "We shall find that the outright abandonment of Eucharistic sacramentalism moves poetry in a relatively straight line towards an inevitably secular destination." (p. 54) In other words, the denial of the Real Presence led to an esthetic loss and ultimately to an inability to appreciate "the incarnate dignity of things." The book is a splendid treatment of the truth that the supernatural saves the natural; any endeavor to tone down the supernatural must lead to a devaluation of the simply natural.

One of the reasons given for not showing any special devotion to the Eucharist, apart from the Mass itself, was that the idea was not Scriptural. In an article in *Nouvelle Revue Théologique*, Jan. 1963, pp. 19-39, and more recently in a book, *Eucharistie Vivante*, Father Galot, SJ, argues, as one might expect, that if some people don't see any basis in Scripture for the cult of the Real Presence it is not because the reasons are not there. To synopsise pp. 273-304: in Exodus 29, 44-45, Yahweh consecrated the Meeting Tent and promised to dwell in their midst. Subsequently, the Temple was the place where the Israelites could "see the face of God." This presence was prophetic of the Incarnation and designedly St. John wrote that the "Word became flesh and tabernacled (*eskénosen*) among us." In His discourse at the institution of the Blessed Sacrament, Our Saviour promised to "dwell" among us, and it is Galot's contention that His Jewish audience would perceive a connection between the Eucharist and that continued Presence; in other words, the Eucharistic Tabernacle was the continuation and fulfillment of the ancient Tabernacle and Temple. In short, there is Scriptural basis not only for the Eucharist as sacrifice but also as continued Presence.

Bossuet, in his *Élévations*, applied to the Eucharistic Presence, the text from Apocalypse 5,6, "I saw a Lamb standing, as though it had been slain,"

and Cardinal Alfrinks made the same application in a sermon he gave a few years ago.

### *Passion of Christ*

There are reasons for fearing that some of our contemporaries, including some clerics and religious, are prepared to deemphasize devotion to the Passion of Christ; they would theorize that the devotion is not "meaningful" (the magic word) for the modern mood. Here again the opinion might be not only premature but immature. The extraordinary popularity of *Markings* by Dag Hammarskjöld would seem to indicate this. At the time of writing, the book has been on the best seller list as the number one in General Books for 37 weeks, and third in its 47th week. The political status of the man would explain some of that popularity, but it would not be forcing the evidence to conclude that the contents of the work had something to do with it, and the impressive fact for Passionists at least is that Hammarskjöld became more and more influenced—one might say obsessed—by the figure of the Crucified. In 1953 he wrote: "He who has surrendered himself to it knows that the Way ends on the Cross" p. 91. He became more and more convinced that total self-giving ending in death was demanded after the manner of Christ's giving: "I came to a time and place where I realized that the Way leads to a triumph which is a catastrophe, and to a catastrophe which is a triumph, that the price for committing one's life would be reproach, and that the only elevation possible to man lies in the depths of humiliation," p. 205. Again, written in 1961:

The gate opens: dazzled  
I see the arena,  
Then I walk out naked  
To meet my death." (p. 206)

He died in a plane crash September 18, 1961.

The Passion of Christ still has a meaning for contemporary man. Moreover, those who read the book can't help but notice what stress this man of affairs put upon inner silence; he seemed to have an affinity for that "Spirit who speaks to the heart without the noise of words and is there, as it were, a soundless sound," (*Praeparatio ad Missam*).

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"The religious man is the only successful man."

—Faber

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# Retreat Source Material

CRONAN REGAN, CP, STD

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John Gallen, SJ, "Community, Worship and Retreat" *Worship* 39 (1965) pp. 287-294.

How can retreats draw profit from the over-all experience of renewal which the Church has felt in these days? Since retreat is so largely a matter of prayer, attention is focused immediately on the liturgy. What impact will the liturgical reform make on the spirit and schedule of a retreat? What can we learn from the liturgical life of the Church about prayer, or about our life together as brothers, or about our apostolic work in building up the body of Christ?

*Meaning of a retreat.* The experience of prayer is a listening to the Word of God. Not a mere passive absorption, but also an active giving of ourselves to this adventure of love. A retreat is a special part of this lifetime process of hearing God's Word. It is a time of silence. But a silence that is active, filled with God's presence. It is a march into the desert that is not an empty stopping but a movement forward.

*Specific programs.* Solitude and silence are required as part of a retreat—they reflect the attitude necessary to enter into dialog with God. But their extent and the order of prayer and reflection must be supple enough to permit some variety and adaptation according to the personal experience of the retreatant. G. suggests some of the endless themes for retreat conferences and meditations that the Bible affords.

*Community and liturgical aspects of the retreat.* As God's Word finds manifold expression (Scripture, liturgy, events, etc.), so there is required a corresponding attention from us at these several points. Without relinquishing the special context of solitude and private prayer during a retreat, there should be a greater use of the elements of communal worship and community life.

a. The liturgical year. There should be a tangible difference in the spirit of a retreat conducted during Advent and one during Lent.

b. Mass. It is essential that the Eucharistic celebration should be the fullest possible expression of those who are making the retreat together.



c. Sacrament of Penance. Practical efforts have been made in recent times to place more emphasis upon its ecclesial aspects. In order to bring out more clearly the reconciliation of the penitent with his brethren in the Church, as well as with Christ Himself, a communal celebration of the sacrament can be enormously helpful. Usual practice: readings and a brief homily precede the sacrament; brief period when each retreatant may confess privately and receive absolution; all come together for responsorial prayer (which may be assigned as the "penance"); a collect closes the service.

d. Bible services. Word of God addressed to the whole group—then time for personal, reflective prayer. Can be expanded or shortened, used as occasional substitute for period of meditation, used to give a summary experience of the day's prayer.

e. Common celebration of parts of the divine office.

f. Sharing by retreatants of their experience of Christ (a page from the Cursillo movement). May be done by taking a passage of Scripture as the subject for mutual prayer. Each member of the group then offers, very simply, his reflections on the meaning of the passage. Purpose: to hear God's Word spoken through those in whom He lives.

Thierry Maertens, OSB, *Bible Themes—A Source Book* (Biblica, Bruges, 1964) 2 vols. Pp. 502, 507. \$16.95

This is a reference work of the first importance. It has gathered together, catalogued, and summarized the development of all the major themes of Sacred Scripture. Each of 450 Bible themes is first summarized in a general way, showing its origin in the Old Testament, the deepening of its meaning through the Wisdom literature and the Prophets, and its climax with the fulfillment in Christ and the New Testament. Then, concise commentaries throw light on groups of texts from the Bible.

These remarks from the publisher's blurb are a modest indication of the potential this work has for retreat preachers. It is indexed by themes, by subjects, and by reference to the lessons of the Liturgical Year (though the last named index is not as serviceable as the other two). The volumes are a gold mine that should be worked in the preparation of homilies, points for meditation, retreat conferences, etc. Every library should have it available, and it might not be extravagant for those frequently engaged in retreat work to have the set personally.

Hugo Rahner & Karl Rahner, *Prayers for Meditation* (Herder & Herder, New York, 1963) pp. 71. \$1.75.

The prayers were composed to be recited in common as the last exercise of the day during a University Mission. They are filled with theological richness and devotional warmth. They could be used "as is," but their greatest service might be to enrich our traditional colloquies: The "presence of God" and the prayer to Jesus Crucified.

*Good Tidings* (published bimonthly by Wm. H. Sadlier, Inc., 11 Park Place, N.Y., N.Y. 10007. \$1.25 per year).

The periodical is meant to be of assistance to catechists. But since so much of retreat preaching is catechesis, it could prove useful to retreat preachers. Practically every issue gives a fresh format for a Bible Service.

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## Quaestiones Disputatae

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There has been not a little controversy, between military chaplains and scholars, as to the permissibility of a Catholic attending a Jewish Seder. *Quid in casu?*

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The answer to the question of a Catholic's attendance at a Jewish Seder, or Passover Supper, depends a great deal upon one's own experience. Those who have had the privilege of sitting at table with a Jewish family and of observing the ritual of this festival meal will look favorably upon it, as it furnishes them with the opportunity of explaining the origin of the first Mass to their Jewish hosts. However those who are still unfamiliar with the Passover Supper are inclined to agree with the cautious opinion of the Rev. Francis J. Connell, CSSR, who wrote on "The Jewish Passover Meal" in AER, for April 1956. While he found nothing wrong with accepting such an invitation, yet he went on to say: "Since there are surely some religious connotations connected with the meal, it is at least the better procedure for Catholics not to be present." It should be remembered that he gave this as his opinion several years prior to the present ecumenical era, so gloriously inaugurated by John XXIII, who greeted the

officials of the United Jewish Appeal with those memorable words of his: "I am Joseph, your brother!"

The American Redemptorist defined the crux of the question precisely when he said: "The point at issue is whether or not the Paschal Supper is to be regarded as an official liturgical function of the Jewish religion or merely as a family meal, with some religious accessories of a private nature. The latter seems to be the more probable interpretation. . . ."

He is joined in this evaluation of the meal by outstanding Jewish authorities, such as Rabbi Louis Finkelstein, head of the Jewish Seminary in New York. The famous writer says of the Seder today: "It is in effect a pageant in which ancient Palestinian life is re-created in as detailed and precise a form as possible." The Jewish encyclopedia describes the post-biblical Passover service as "little more than a survival or memorial of its old self." A very popular exponent of modern orthodox Judaism, Herman Wouk, author of the best-selling book, *This is My God*, had this to say about the Passover meal as celebrated today: "When Passover is confined to a first-night seder with matzos and singing, it becomes a reminiscent gesture toward an old folkway, no more." He gives us a description of such a meal in the 27th chapter of his ever popular novel, *Marjorie Morningstar*, under the heading: "The Seder." It is a classic!

These insights into the Jewish mentality concerning present-day Passover Suppers should help to reassure those who might be unduly alarmed over the threat to Canon 1258. They should also cause others to look upon such an invitation to a Jewish Seder, as an opportunity to meet the needs spoken of by the American Bishops' Commission on the Liturgy: ". . . Many are filled with hope for a great advance in meaningful participation by all the people in the sacred rites. At the same time it is evident, or will soon be evident, that beyond use of the language which the people understand, there must be developed an understanding of the 'language' of the liturgy in a deeper sense. . . . Understanding the liturgy is not merely a matter of vocabulary or of remembering biblical events. Christ's earthly life followed in large part its Old Testament prefigurings, and He established the basic rites of His Church on the basis of meanings already indicated in the Scriptures. . . . His great act of worship and sacrifice for mankind, 'the Paschal Mystery,' was intended as a new Exodus, a passing from this world to the Father, *and it took place at the time of the passover celebration.*" (emphasis mine)

We attend Christmas pageants and Passion plays to remind ourselves of

Our Saviour's Birth and Death. Why not bring our memory of His "Night of Love" to the Jewish Paschal Supper, to remind us of how we should learn to love one another. Surely there can be no deeper sense of understanding the language of the liturgy than this!

If anyone would care to learn more of the educational value in a Jewish Seder, he has only to ask any member of the Holy Family Community, where fourteen men and women from nearby Beth Israel Temple, West Hartford, Conn., conducted a model Seder service in the seminary recreation hall during Lent of '65. All, from the youngest postulant to the oldest jubilarian, were enthusiastic over what they saw and heard. It was so well received that it may now become part of the seminary's annual preparation for Holy Week. The Jewish Community in Dunkirk has already indicated its desire to render a similar service for those at Holy Cross.

—VICTOR DONOVAN, CP, STL

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"The pilgrim who spends all his time counting his steps will make little progress."

—Jean Pierre Camus

(*The Spirit of St. Francis de Sales*)

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"Anything will become plausible, if you read all that can be said in its favor, and exclude all that can be said against it."

—Cardinal Newman

(*Present Position of Catholics in England*)

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"Two excesses: reason excluded, only reason allowed."

—Pascal (*Pensées*)

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"I can stand brute force, but brute reason is quite unbearable. There is something unfair about its use. It is hitting below the intellect."

—Oscar Wilde

(*The Picture of Dorian Gray*)

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Recommended by *Verbum Crucis* to all Religious: The *Brothers' Newsletter*, a quarterly published in the interests of the Brothers' Panel of the Mission Secretariat. Annual subscription: \$1.00. Address the editor: Brother Damian, CP, 1901 West St., Union City, N.J. 07087

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*"... The word of the cross ... is ... to us ... the power of God."*

(1 Cor.: 1:18)

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writings. (You can ignore its Protestant bias in religion and its Republican partisanship in politics.)

The *Reader's Digest* is the most successful magazine in publishing history. (In English, its circulation is 15,603,312 copies a month.) I once asked the late Fulton Oursler, senior editor of *Reader's Digest*, the reason for its success. He said that it is due to the fact that its founder and editor, De Witt Wallace, is *the* common American. What he likes or dislikes in content and style, the ordinary American likes or dislikes.

The Passionist writer does not have the wide variety of topics available to a De Witt Wallace, but no one can deny that the passion and death of Christ is a subject of immense appeal to the American reading public.

Jim Bishop, a popular writer with no special theological or scriptural training, wrote *The Day Christ Died*. It has sold 2,000,000 copies in English and is still selling. It has been published also in Holland, Sweden, Spain, Japan, Italy, France, and Great Britain. When John XXIII was elected Pope, the AP sent a reporter to Venice to ask his secretary if he had expected to be elected. The secretary took the reporter to the patriarch's desk and showed him a book, open, face down, on the blotter. It was the Italian translation of *The Day Christ Died*. He had read 200 pages. The secretary said, "If he had expected to be elected pope, he would have taken the book with him." Jim Bishop reached more people, high and low, with the story of Christ's Passion than a missionary could reach in a long life of preaching.

I have heard that Cardinal Newman at one time considered becoming a Passionist. I have often wondered whether such a step would have ended his writing career.

Suppose Father John Doe, CP, talented, eager to write, and with a real promise of becoming a good and perhaps even a great writer, is sent to St. Philomena's Monastery after his studies. His time is taken up with retreats, days of recollection, occasional sermons, Sunday work, parlor duty, substituting in parishes, hearing confessions, etc. These are all good works, but in a year or two, Father John sorrowfully arrives at the conclusion that he can't do all that and at the same undertake the discipline of writing and writing, rewriting and rewriting, necessary to become a successful writer. He does the work assigned to him and gives up writing—except for a few scattered efforts between other jobs.

Is writing a Passionist work? Is it important enough to seek out young



men with a real promise for the future, and give them the leisure and encouragement needed to develop into good writers?

That is a question that can be answered in the practical sphere only by superiors—not by a guest editorial writer in *Verbum Crucis*.

"The Capitular Fathers wish to make mention of the apostolate of the press, which obviously pertains to the ministry of the word of God especially committed to us, and which is of the greatest utility both to the Congregation and to the Church in these present times. It is therefore fitting that we, too, should favor such scientific and literary work, and that we should be better provided with competent writers."

(38th General Chapter Recommendation # 3)

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## Editorial

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To our cooperative contributors of the North American provinces, and to our avid readers throughout five of the six world continents—greetings and best wishes for 1966 A. D. (And, apologies for unforeseeable, unavoidable delays.)

With this January issue, *Verbum Crucis* enters upon its fourth year of publication. Very gratefully, we thank our contributors for their many columns of enduring worth, and our readers of the Eastern Province for their response to the recent poll—so indicative of reader interest as to add up to a resounding vote of confidence. "Over and above the immediate purpose of *Verbum Crucis*, and its intrinsic merits, it should serve also as a proving ground for the apostolate of the press at large." (*VC*, July '64)  
—AMcD.

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"I know of no individual, in any job or organization, that reached or maintained a distinguished goal on a 5-day week."

—Charles W. Mayo, MD

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"Shoddiness is the result when shortcuts are sought in matters of mental growth."

—J. L. Lennon, OP; "Men of Depth"; *Columbia*; 6-'64

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# Passiology

## Paul of the Cross—Exemplar

PASCHAL DREW, CP, MA

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Shortly after his accession to the papal throne, Pope Benedict XIV appointed a commission to examine the Rule submitted by Father Paul of the Cross. The secretary of the commission, after a cursory reading, told the saint quite plainly that no one could keep the rule, that it was absurd, that he would oppose its approval. Later, he changed his mind. On May 15, 1741 the pope signed the rescript of approbation. A remark attributed to the pontiff on that occasion has come down to us as one of the most cherished traditions of the Congregation: "This Congregation of the Passion is the last to come into the Church and it seems it should have been the first."

It is impossible to verify the statement. And if anyone wish to regard it simply as an engaging story, no one can gainsay him. Nevertheless, it is a tradition which we have treasured for more than two hundred years, as an apostolic seal on the way of life of our holy Founder. That, of course, was the eighteenth century. Times have changed. Science, technology, psychiatry are undeniable factors of twentieth century progressiveness.

In the course of two hundred years, there have been countless interpretations of the ideas and ideals of St. Paul of the Cross. Given a choice, we should choose this one: They should be so formed in priestly obedience, in a simple way of life and in a spirit of self-denial that, they are accustomed to give up, willingly, even those things which are permitted but are not expedient, and to conform themselves to Christ crucified. This is not the unverified appraisal of an eighteenth century pope. It is not the prescription of a die-hard traditionalist. It is not out of date. It applies here and now. It is part of #9 the II Vatican Council decree on *The Training of Priests*. To whom should it apply so much as to us who call ourselves Passionists?

The decree on priestly training together with the *Constitution on the Liturgy* should put an end to speculation regarding the relevance of the Passion and the Passionist way of life to the twentieth century. At the same time, these things should not be taken as occasion for smugness or for the

illusion that, new forms and methods are the only requirements needed for the efficacious promulgation of the Christian message in the modern world.

Pope John envisioned the Council as a great examination of conscience; first an individual one on the part of every member of the Church; and then, a corporate one on the part of the Church itself, to be made by the Council Fathers. It is surprising how quickly the first part of that vision was despatched or neglected—how few, apparently, found anything remiss in themselves, and how many found the Church and its institutions little less than all wrong.

We cannot preach the Passion without experiencing it. *The Constitution on the Liturgy* warns pastors that "they must lead their flock not only by word but by example." We have the means of knowing a great deal more about the Passion and the methods of presenting it than our holy Founder had. Have we been conscientious in using them? More than that—without derogation of his knowledge or eloquence, we cannot believe but that St. Paul's success in preaching the Passion stemmed from the fact that he lived it. Most of us have a great way to go before that can be said of us. There is the challenge. We have professed the same norms which led St. Paul to sanctity. He was a great preacher because he was a great saint who was so formed in priestly obedience, in a simple way of life and in the spirit of self-denial that he was accustomed to give up, willingly, even those things which are permitted but are not expedient, and conformed himself to Christ crucified. It can never again be said that the Passionist Congregation is the last to come into the Church, but, in showing what it means to conform oneself to Christ crucified, we still should be the first.

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## Moral Theology

### Civil Disobedience

BERTIN FARRELL, CP, STD

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Referring to "The Draft Resisters of 1965," Chandler Brossard, a *Look* magazine senior editor, wrote in the December 28th issue: "Never have so few caused so much distress and excitement." A staff writer for *Life* magazine, Shana Alexander, in the Dec. 10th issue, in an article entitled: "Evolution of a Peace Creep," describes three anti-war demonstrations

which she personally witnessed. These articles pin-point a phenomenon which is appearing more and more frequently on the American scene—i.e., the public burning of draft cards. The moral implications of this act is the burden of this brief comment.

The anti-draft movement is relatively new and has coincided with the escalation of the conflict in Vietnam. The majority of the draft and war protesters are of college age. It would be difficult to estimate the number of college students and other young people (to say nothing of much older people) who feel sympathetic to the war and draft protesters. According to one estimate, more than 100,000 people throughout the country marched in the various anti-war parades and rallies. There were more than 40 different groups represented in these demonstrations. Draft card burning is meant to be a public and dramatic protest against American participation in the Vietnam war.

The burning of draft cards is a violation of *The Universal Military and Service Act of 1951*, as amended by the Senate and the House of Representatives. (House, Aug. 10, 1965—Senate, Aug. 13, 1965) The purpose of this legislation was to provide a clear statutory prohibition against a person knowingly destroying or mutilating a draft registration card. The public burning of a draft card is a violation of a federal law, an act of civil disobedience, and a grave sin (objectively considered).

From a subjective point of view, the only category in which the draft card burners can be conveniently placed is that of conscientious objectors. No Catholic can maintain that war is intrinsically evil. Anyone may protest or question our involvement in the Vietnam war.

All men of good will, presumably, are opposed to war. But the manner in which they manifest this opposition is not a morally indifferent matter. It was a good thing for the Pope to plead for peace before the UN. But a bad thing for that young Catholic worker to burn himself to death before the gates of the same institute. Any citizen has the right to join a peace march which has been lawfully and legally assembled. But the public burning of a draft card is an act of civil disobedience and any person who does destroy or mutilate a draft card is subject to a fine of not more than \$10,000 or imprisonment of not more than five years.

Nothing contained in the federal law requires any person to be subject to combatant training and service in the armed forces of the United States who, by reason of religious training and belief, is conscientiously opposed to participation in war of any kind. It is interesting to compare the law of



the land in this matter with the explicit teaching of the Second Vatican Council. The federal law reads: "Religious training and belief in this connection means an individual's belief in a relation to a Supreme Being, involving duties superior to those arising from any human relation, but does not include essentially political, sociological, or philosophical views or a merely personal moral code." Any person claiming exemption from combatant training and service because of such conscientious objections, whose claim is sustained by the local draft board shall, if he is inducted into the armed forces, be assigned to non-combatant service as defined by the President. On the same subject, the Fathers of the Second Vatican Council said: "It seems right that laws make humane provisions for the case of those who, for reasons of conscience, refuse to bear arms, provided however that they agree to serve the human community in some other way.

The traditional teaching of moral theology on the morality of war was also reaffirmed by the Council in these words: "Certainly war has not been rooted out of human affairs. As long as the danger of war remains, and there is no competent and sufficiently powerful authority at the international level, *governments cannot be denied the right to legitimate defence*, once every means of peaceful settlement has been exhausted." In view of this, it would seem that no Catholic may hold that war is intrinsically evil. In case of a doubt about the legitimacy of a particular war—for example, our involvement in Vietnam, the presumption is that the government is involved in legitimate self-defence. But in any event, the public burning of a draft card by a Catholic must be considered an act of civil disobedience and a sin against the common good.

Citation for the amendment re draft cards: 50 Appendix United States Code Annotated; Section 462 b 3. The citation for the law re conscientious objectors: 50 Appendix United States Code Annotated, Section 456 (j). The citation of the Second Vatican Council is from the translation in the New York Times, Dec. 9, 1965.

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"One man has enthusiasm for 30 minutes, another has it for 30 days; but, it is the man who has it for 30 years who makes a success of life."

—*Catholic Layman*; 5-'64

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"Economy of words is the first rule of good writing."

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# Canon Law

## Canon Law and the Law of Christ

FINTAN LOMBARD, CP, JCL

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"What is the relationship between Canon Law and the Law of Christ?" This is one of the questions answered by Bernard Häring, CSSR, author of *The Law of Christ*, in the most recent publication of the Midwestern Institute of Pastoral Theology: *The Priest—The Teacher of Morality*. Father Häring's answer is too lengthy to quote in its entirety, but the following excerpts will indicate the tenor and direction of the whole and, it is hoped, lead others to read the entire answer. Indeed, we recommend reading the entire book, 159 pages in length, which deals with teaching morality in sermons, in public and private talks, and in the confessional.

Father Häring writes: "One possible approach to the problem of the relationship between Canon Law and the Law of Christ (although I am not totally convinced by it) is to parallel it with the relationship between the Holy Rule of religious communities and the Law of Christ. For some religious, unfortunately, the Holy Rule occupies, so to speak, their whole psychological parking space. Everyone has a certain psychological potentiality. However, if a person becomes overwhelmed with a fear of committing sin, even mortal sin, through the breaking of the Holy Rule, then he becomes like the levite and the priest in the gospel who saw the poor man lying in the ditch, beaten and robbed, but didn't realize what it meant. They point to their rubrics, and worry about small things. Their psychological space is completely taken up with casuistry.

"This necessary psychological parking space must be guaranteed by Canon Law, not occupied by it. Canon Law should build up the external order of the Church and make it clear-cut, smooth, and adjustable in the face of other needs. In short, it should work in harmony with the whole structure of the Church; and, by way of its presentation, explanation, and actual application, it should direct and focus the whole attention of the Christian on the one law who is Christ. It must always be expressed in terms of service and preparation for the great law of love, preserving the external order so that the love of God can grow.

"Indeed, we have good reason to believe that the new codification of

Canon Law will live up to all these standards: it will be a preparation for the great law of love; it will preserve peace in the external order; it will draw the attention of all to the law of Christ.

"If our love were perfected right now, as it will be in heaven, we would always find out exactly, in the fullest manner possible, what is appropriate to build up the Church in the *kairos*. However, we are not as yet totally spiritual, our love is not yet perfect; and so we still need Canon Law to remind us of these facts and to guide us. Canon Law must express a response to the present needs of the Church. That is the reason why, in the last forty or fifty years, the Church has insisted that a course in the History of Canon Law be taught—so that the historical situation, as well as the spiritual needs of the time when a particular law was enacted, might be known and understood. That is the reason why the First Book of Canon Law makes it clear that the Church should introduce new customs and prepare new laws to meet the needs of changing times."

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*Papal Rescript: Cum Admotae*

Decentralization of authority in the Church will be one of the important changes in the Code of Canon Law. Indeed, the work of decentralization is already underway. This is evident in the Constitutions and Decrees promulgated by Vatican Council II and in the *Motu Proprio*, "*Pastorale Munus*," issued by Pope Paul VI. A further step in this direction, of particular interest to clerical religious, was made by the Pontifical Rescript *Cum Admotae*, issued by Pope Paul VI on November 4, 1964, and published in January, 1965, issue of the *Acta Congregationis a SS. Cruce et Passione*.

*Cum Admotae* is a list of faculties granted to the Superiors General of pontifical clerical religious institutes. It contains nineteen distinct grants, eight of which can be subdelegated to Provincials and Vice-Provincials. Of the nineteen, those which will interest the individual Passionist, for personal or other reasons, are:

1. To permit the priests to celebrate Mass or distribute Communion at any hour of the day in our own houses;
2. To permit those priests with poor eyesight or other illness to celebrate daily a Votive Mass of the Blessed Virgin or a Requiem Mass;
3. To permit aged or infirm priests to celebrate Mass sitting down;

4. To dispense sons of non-Catholics from this impediment to Sacred Orders and to dispense candidates for the Novitiate from illegitimacy;
5. To grant a decree of secularization to subjects in temporary vows;
6. To permit subjects to live outside a religious house for up to a year; if this permission is given because of illness, it can be given for as long as the illness lasts; if given for reasons of the apostolate of the Congregation, it can be for more than a year;
7. To allow subjects to give away the money or property which they own, retaining only what would be necessary for support in case they should leave later on;
8. To allow subjects to change their wills;
9. To confirm Local Superiors for a third term in the same house.

Number 1, 5, 7 and 8 of this list are among those grants which can be given to Provincials and Father General has so subdelegated them.

*Cum Admotae* was given by Pope Paul to all pontifical clerical institutes, exempt and non-exempt. Several of the grants in this important pontifical rescript greatly reduce the practical juridic difference between exempt and non-exempt clerical institutes. Thus, for example, now non-exempt Superiors can grant dismissorial letters for Sacred Orders (c. 964, n. 2) and also delegated jurisdiction for confessions (c. 875, #1). They are now also able to place acts of jurisdiction for internal government and discipline after the fashion of the major superiors of regulars (c. 501, #1). Having these three powers, and sharing with exempt Superiors the other sixteen grants of *Cum Admotae*, the Superiors of non-exempt clerical institutes thus become signs of the decentralization movement in the Church's present *aggiornamento*. At the same time, these Superiors come closer to their being designated as Ordinaries (c. 198, #1).

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"Those who forget the past are doomed to commit its mistakes."

—*Ethical Outlook*: 5/6-'64

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"Modern painting is the doodling of idiots."

—Sir Charles Wheeler,

Pres., Royal Academy, London



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# Homiletics

## The Spoken Word

DAMIAN REID, CP

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The environment of the spoken word is radically different from that of the written word.

This difference in environment calls for an equivalent modification of the message form.

Two factors in the environment determine this modification:

First: The author is present and delivers the message in person.

Secondly: The spoken message—unlike the written one—leaves no permanent record of itself.

The first factor—the author's personal presence—supplies a richer variety of communications instruments than are available to the written message.

For instance, it provides the experience of human companionship. We normally want to be with people. We are gregarious. We gravitate to the company of others. We have a sense of being supplemented, completed, by others—of being secure when we are with others. This feeling of kinship and refuge makes a natural atmosphere for communication. Communication is the natural result of human assembly. It is more natural for us to listen than to read.

Presence, in turn, brings to bear the full range of communications equipment. We use words, which are the symbolic expression of the message. But, added to this, we use our voice, which has a vast scope of emotional coloration, running from coolest detachment to intense passion. We gesticulate. We record our feelings in our face. All these instruments help to humanize our message. They augment and reinforce each other.

"Speech is always public. The listener is always there. And alive! Even when he is silent. We are going to use the flexibility that we develop in conversation in every other kind of speaking that has a purpose. Whether in conversation, in conference, or in platform speaking, the method is always the same". (*Everyday Speech*: by Bess Sondel)

This presence of the author to his audience is reflected in the style of his verbal message.

In any social contact, we talk not only about something. We talk to someone. Our sentences are full of personal references. The subjects and objects of them become *I*, and *Me*, and *You*, and *We*, and *Us*.

The material we discuss is not something to be commented on as if it existed in a vacuum, or a thousand miles away. It is something which has an impact on us, and we speak about its impact on us. We do not talk about the Gemini rendezvous. We talk about our reaction to it. "Did you hear the broadcast of the Gemini rendezvous?" "Did you see the pictures of it?" We are actually on the stage in every conversation—even that formalized one which we call a sermon.

The more of this "You and I and We" address appears in our sermon, the more intimate and natural and human the performance becomes. Which means that the sermon becomes proportionally more effective.

Personal address is effective also in the written message. And it is effective precisely because it injects an illusion of presence into it. Even the *illusion* of presence is dynamic.

But personal address is imperative in the spoken message. If it is not there, our product acquires a remote and formal status. As if it were a piece of ancient history or an obscure scientific fact turned up in the course of pure research.

The encyclopedia is a good example of the impersonal style. While it is an excellent reference work, it is notorious for being dehumanized and unexciting. But conversation—even among strangers—never lacks the sense of personal exchange. We constantly reveal ourselves in it. We open the windows of our soul. And we look through other windows.

Because presence adds so much interest to the *spoken* word, it dispenses with some of the style elements which are required in the *written* word.

The spoken word tends to be plain and unadorned. Our visible animation takes the place of much rhetorical device. We sense that it would be superfluous, flashy, in bad taste. Figures of speech which are suitable in the written word would appear gaudy and ostentatious in speech. Instead of contributing to the communication, they would detract from it.

A statement like the following might be considered brilliant writing, but it would probably be overrich for the listener's stomach. "Henry VII had indeed landed on the throne, but to each of his legs had clung one aspirant after another; and while he had managed to kick them off, with

unfailing nimbleness, it was not yet certain that his was a stable monarchy." (*Henry VIII*: by Francis Hackett)

There is also a simplicity of structure which goes with conversational style. In conversation, we usually start with the subject of the sentence. And we immediately relate that subject to its action. We say: "He went home," or, "He disagreed." Any qualifications of that action, we tend to tack on afterward. "He went home. He was disappointed with his reception." "He disagreed. His experience had taught him otherwise." We do not launch out on suspended sentence forms.

Newman used a great variety of sentence structures, many of them wonderfully sonorous. But many of them, too, disqualify themselves as intimate conversational forms. For instance: ". . . the material world which surrounds us. Frail and transitory as is every part of it, restless and migratory as are its elements, never-ceasing as are its changes, still it abides." (*The Second Spring*: by John Henry Newman)

Since simple structures are the ones we are constantly using in conversation, they are the ones which we can speak most naturally. No one would declaim artificially a sentence like: "He went home." It offers no problem of interpretation whatever. But when we torture a sentence into a form that we never use in conversation, we have no natural standard to guide us. Probably never once in our lives have we ever used in conversation the Newman structures quoted above. Nor have we ever heard them used. They are entirely foreign to modern American usage.

These characteristics of spoken style result from the presence of the communicating parties. Their presence enriches the occasion with rhetorical ingredients and reduces the need for other rhetorical elements.

But there are certain characteristics of the spoken style which result from the *poverty* of the occasion.

The spoken word leaves no permanent record of itself. It is only a sound and the sound vanishes with its utterance. The hearer cannot refer back to it if he does not remember it.

This fact calls for short sentences—sentences which carry a complete idea, a clear idea, without complicated sentence form. The hearer cannot glance back from a point half-way through an involved sentence to pick up the connection between the first half and the second half. If he has missed the significance of the first half while it was being spoken, he will never get it.

The following exemplifies a structural style which may be tolerated in a

special kind of writing, but never in speaking: "The failure of the Catholic mind rather generally throughout Europe to adjust promptly and adequately to the emigration from the farms to the factories and the attempt to meet social change by anachronistic talk about remaining content with one's state in life, still conceived of in terms of a static universe, reflect the same inability." (*American Catholic Crossroads*: by Walter J. Ong, S.J.)

Lack of permanent record also demands more specification on the part of the preacher.

We must preach at a reasonably rapid pace. Otherwise we will appear unnaturally sluggish and tantalizing. The hearer will lose patience with us.

But, while we must preach at a natural pace, there are statements which the hearer cannot digest at that pace. This is particularly true of abstract statements. He cannot accept an abstract statement and use it as a logical or emotional factor unless he can verify it. He immediately asks himself: "What does this mean? Exactly what does this apply to?" And unless he can answer those questions, the statement might as well not have been made. It is ineffective. It is dead. It is positively in the way.

Instead of making the observation and racing on to another, we must stay with it and explain it till the hearer sees the meaning and truth of it. And, to put him at his ease, we must let him know that we are going to stay with it and explain it. We can use any number of expressions to indicate this. We might say: "It is like this, etc." Or, "Here is what I mean." Or, "For instance." Or, "For example." Or we can plunge immediately into an explanation without any verbal preface whatever, as long as he knows what we are doing.

Take this quote from *American Catholic Crossroads*, cited above: "Basically, the reorientation which the modern world has demanded in man's understanding of the universe and of himself is a reorientation around the fact of evolution—cosmic, organic, and intellectual." In a speech or a sermon, that declaration could never stand by itself. It begs for clarification. It demands it.

The essential variations in the spoken word as distinguished from the written word arise from those two circumstantial factors: presence and memorial.

The spoken word is rich in presence and poor in memorial. The written word reverses this relative fortune.

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"A man without mirth is like a wagon without springs."



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# Literature

## Is There a Hypochondriac in the House?

CONLETH OVERMAN, CP, MA

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When the Greek tragedians examined human nature, they were concerned with identifying the initial flaw which led the creatures of their drama inevitably to a terrible downfall. Although the consequences may seem to us out of proportion to the initial cause, the Greeks were expressing a universal truth that, an insignificant germ of evil cannot be controlled and stamped out like a forest fire. Its "foul contagion spreads," destroying not only its first victim, but families and even nations.

In the twentieth century man is once again the victim instead of the hero in literature. But the approach of the modern writer is somewhat different. He describes the symptoms of our diseased world, but he seems incapable of identifying cause and effect. This follows naturally because he is a product of the world he describes, as the Greek dramatists were not. The Greeks could stand off and view their legendary characters from a safe distance. The modern writer is involved and, with the rest of his fellow men, broods on the overwhelming evidence that the world is becoming too much for us to handle. We are all of us affected by the daily quota of human brutality, the revolutions in morality and ethics, the claustrophobia of a steadily shrinking world, the aftermath of wars, the depression and, of course, the Bomb.

We are inclined to think that this preoccupation with our social ills started after the Second World War, perhaps because the Nuremberg trials forced us all to face the specter of guilt, not only for what we had done, but for what we had allowed others to do. Yet our self-analysis, as reflected by the literature of the times, goes farther back. In the 1930's, a widely read book was entitled *Be Glad You're Neurotic*, and its message was that neurosis was a sign of normality. In 1936 James Farrell published *A World I Never Made*. In the twenties, Scott Fitzgerald was writing with bitter irony about the tinselled values of his own generation. Still farther back, we have Dreiser aiming his clumsy sledge hammer at materialism and human indifference, among other faults of his time.

In every generation, we have had a few social critics. The striking fea-

ture of our own age is the extraordinary number of critics and the equally extraordinary number of social evils for them to write about, including a few that seem to be all our own. Materialism, brutality, the exaggerated importance of sex, alienation from our fellows, drugs, liquor, neuroses are not new to our literature, any more than they are in life. But the fear of nothingness, the loss of hope, the pathetic and often fruitless search for maturity, on the vast scale we know, are new. We may proudly claim for our own time a national—perhaps even world-wide—nightmare concerned with the lack of bulwarks against a terrifying, unidentified abyss.

There are writers who either have or think they have a vocation to examine these evils with the serious purpose of exposing them. There are other writers who use them as material simply for their sensational quality. Both have their effect on the mind of society. John O'Hara, for example, increases the appetite for sensation by feeding it. Katherine Anne Porter, on the other hand, lays bare the panorama of social evil, ranging from petty malice to stark, unadulterated diabolism in the *Ship of Fools*, and produces in us a revulsion all the more shocking because her pack of major and minor devils are nestled in their own cozy, blind indifference.

Shock is one of the major techniques of contemporary literature. Arthur Miller and Tennessee Williams prepared the way for Edward Albee's hellish portrait of hatred and despair in *Who's Afraid of Virginia Woolf?* We thirst for shock brutal and callous enough to crack the contemporary milieu like a cocoanut, so we can examine the sources of our communal tragedy.

Joyce and Proust bequeathed the legacy of the insignificant detail which, merged with a complex of other details, creates the net from which there is no escape. This is the method of Lawrence Durrell, and of many contemporary French authors, who find in the observable details the only true reality. Comedy with pathos peeping through has enabled Muriel Sparks to show the infinite sadness of lives in a context which sharpens her impact by almost concealing it.

Some writers are mechanical, others creative. The mechanics school works out a formula which sells books, and sticks to the formula. Even creative writers may do this, combining the mechanical craft with insight. But usually, the creative vision cannot be contained within the fixed measures of a formula. We find this true of Thomas Merton.

With perception, skill, and creative imagination, the good writer communicates a message worth receiving. But who receives it? The American

Library Association has estimated that only 30 per cent of the population use public libraries. The library statistics must be discounted, since the users of public libraries included children, escape readers, and readers of books on raising poultry, repairing automobile engines and sundry other things. But, counting the people who buy books, attend plays, subscribe to magazines, and talk about ideas, we may come back to our thirty percent who are directly influenced by books or other communications concerned with the health of our society. It is an open question whether they are the carriers of the germ which provides writers with their material; or whether the writers, by presenting a certain image of life, create that image in their audience. It is obvious that the image is acceptable since most of us reject an idea, however presented, unless we can "relate to it."

But what about the remaining 70 percent? Unless they also fit the image, we can hardly say that it is valid. The answer lies in the broad spectrum of communication media. The message trickles down in a great number of ways, including the unintentional influence each of us exerts on people with whom we come in contact. Thus, among people who are neither readers nor thinkers, we have fierce adherents to the doctrine of non-conformity, which is consequently on the way to becoming conformity.

Just as non-conformity is becoming conformity, so each message from the analysts of our social condition carries within itself the seed of reaction. It is never possible, then, at any given moment, to say what characteristics of society are waxing or waning. Moreover, society contains a solid core which is impervious to ideas of any kind. Could this be the same solid core which has survived the fall of earlier civilizations, ready like ants to rebuild the anthill with a completely instinctual intelligence?

Since we exist in this dubious age, we are unable to see clearly whether the arraignment of society by its members is justified, and whether it serves a good purpose if it is. Writer and reader interlock. When the gears enmesh, some sort of vision is generated, but unfortunately it has so far been a vision of our problems. What we await is a vision of the answers, which may be achieved only after another century of queries. By that time, of course, its importance to us will be only academic, since it is to be hoped that we will be busy then with much more important, eternal truths.

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"Knowledge, like the apple, is a fruit which must be extremely green before it is ripe."

*Matador Tribune, Texas 3-12-'64*

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# Liturgy

XAVIER HAYES, CP, MA

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In February, 1965, at Cleveland, the Liturgical Commissions and leading church architects from all over the country held a three-day meeting which will have important consequences. The purpose of the meeting was to discuss the principles of the liturgical renewal and the basic notions of worship in relation to church design. Already, the results of the meeting are evident in a survey made of the prominent architectural firms which disclosed that, since the Liturgical Constitution was promulgated, none of the churches has been designed in the "traditional" form. The changes in exterior design, as well as in the arrangement of the sanctuary, have evolved from art. 124 of the *Constitution on the Sacred Liturgy*: "And when churches are to be built, let great care be taken that they be suitable for the celebration of liturgical services and for the active participation of the faithful." Two elements will be determining factors in judging the suitability of structure and design: the principle of distribution of roles, and the performance of the rites according to their nature. (Arts. 27 and 28.) From these considerations will come new concepts of liturgical space. A collaboration among theologians, liturgists and architects is demanded. Mainly three areas will be involved: the ambo, the chair, and the altar. Since we will be dealing with these areas in our worship and apostolate we should be familiar with some of the concepts and principles regarding them.

## *Ambo*

A more ancient and less familiar term has been used to designate the sacred place where the Word of God is proclaimed. The modern Biblical Movement has focussed attention once again on the importance of the Liturgy of the Word and the fittingness of restoring the dignity of its proclamation. It goes without saying that the place where God's presence in His Word is manifested will have a special dignity and structure. It should occupy a permanent place in the sanctuary, where the reader or homilist will be visible and audible. Liturgists suggest the use of one ambo (though two are permitted) since the Word of God is one. Likewise they suggest that, since the Liturgy of the Word introduces us to the Eucharistic



service, the ambo be placed somewhat in advance of the altar, though the relation between ambo and altar (Word and Eucharist) should always be clear. There should be no equality between the ambo and the commentator's stand. The latter should be altogether subordinate in structure and placement. Like the altar itself, the ambo should have a permanent character and should not be used for profane purposes, such as commenting, directing the choir, etc. For here a sacred encounter between Christ and his people takes place. (For the history of the ambo, cf. *Proceedings of the National Liturgical Conference*, 1959, pp. 90-92.)

### *Chair*

Until recent times, the ministers' bench in the sanctuary was a waiting place—a place usually off to the side, where the ministers sat when something else was going on or being done. The principle of the distribution of roles has changed this. The role of the celebrant is that of presiding over the entire service. Hence the term *president*. The chair is the sign of his presidency. The Instruction of Sept. 26, 1964, directs that the chair should be placed so that it may be easily seen by the faithful, and provide a position for presiding over the community. (92) The appendix to art. 128 of the *Constitution* indicates that the middle of the apse is the most fitting place for the chair. It should be raised so that the position of supervising the community is evident both when the celebrant is seated or standing. A throne is forbidden except to those who have a right to it, which would at least eliminate a canopy over the chair. It should be of good artistry and be permanently placed. The placing of the chair presents the greatest problem for most existing churches. When the central position cannot be achieved, the chair could be placed diagonally at either side of the sanctuary, so that it partially faces the altar and the congregation.

### *Altar*

The Instruction mentions that "It is proper that the main altar be constructed separately from the wall . . . so that the celebration may take place facing the people." (91) What has always been legitimate is now recommended as normal—and not for antiquarian reasons. The reasons for celebration of Mass facing the people are pastoral, since this method has proved to the satisfaction of the clergy and laity to be the most suitable way to bring out the nature of the Mass, and foster active participation of the faithful. Since the use of the altar is now ideally reserved for the

Eucharistic service alone (the moving of the book from side to side being eliminated) it is not necessary that the altar be of a large rectangular size. For reasons of visibility of the celebrant at the chair, and better proportion with the ambo in the sanctuary, the altar might well be of a modest size both vertically and horizontally. Suggested dimensions for the table are  $6 \times 4$  or  $5 \times 4$ , which would allow for two concelebrants on each side—ample for most parish situations. A final word about the construction of the altar: We must not confuse moderate size with insignificance. In material, design, architectural arrangement it must draw the attention of all the worshipers to that place where heaven and earth meet.

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## Mission Source Material

ROBERT O'HARA, CP, MA

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### *The Passion*

"The Pattern of His Death" is an article written by William Yeomans in *Way*, July 1965. It is an excellent treatment of a subject of vital importance to Passionists. He states that "the passion and death are not the object of popular devotion that they used to be." He reports that some who spend the third week of the Spiritual Exercises "contemplating the passion and death of Christ without reference to the resurrection . . . feel that this is out of harmony with the liturgy and modern spirituality . . . To spend a week on the passion and death of Christ is depressing." While admitting that some treatment of the passion in the past may have been defective, he affirms that "the modern emphasis on the resurrection is good and healthy as long as it does not lead us to play down the passion and death of Christ.

Instead, it should give to these their full theological and spiritual meaning."

Father Yeomans contends that a feeling of guilt before the massive suffering of our time might simply be a human, and not specifically a Christian reaction. This merely human attitude can attempt to solve such problems by eliminating the sufferer, for instance, through birth control. On the contrary, the true way to consider suffering is to contemplate Christ suffering and to heed the invitation of Ignatius to "sorrow with Christ sorrowful and to be broken with Christ broken."

The first thing to note in the suffering of Christ is the factor of choice. He chose freely to take the way that led to Golgotha. Likewise, the Christian must freely elect to endure whatever it is the will of God for him that he suffer.

Furthermore, it is necessary that we see not just man agonizing in the sufferings of our world, but Christ suffering in suffering humanity. Therefore, we should do all that we can to help as we would strive to bring comfort to Christ in pain.

These are a few of the highlights of an excellent article.

Yeomans' stressing of the freedom of Christ's will to suffer has reference to one of the dominant interests of the contemporary mentality—that of personal commitment. It is clear that we must not make the mistake of thinking that the past has no meaning for the present and therefore we must not only take up modern questions, but also the answers which have been suggested. Certainly, we must make truth our own, whatever its origin. But above all we must face the problems of our day; pastoral concern demands that we find answers not simply to questions of a past time or a hypothetical time, but of our own time. That holds true also for our treatment of the Passion. This can be done without any distortion of the Bible or theological sleight of hand, and it calls for the right kind of up-dating in our treatment of the Passion.

Yeomans' suggestion is echoed in a small work by M. Caster, *La Rédemption Située Dans Une Perspective Personnaliste*. He surveys past expositions of the doctrine, and then briefly views it in the light of our contemporary concern with the subjective, with the personalist. He tells us that we of today are concerned with "situational man." That means we accentuate freedom as constitutive of personality. But the existential situation of man, in which this liberty must be exercised involves four relationships: 1) man is in the world; 2) the person lives in community and,

therefore, liberty is essentially related to charity; 3) good and evil must be seen in the light of God's designs both as Creator and Savior; 4) man stands in a relationship with the past, present, and future, even the hereafter.

Our Saviour in redeeming us made a free response to God, person to person. Similarly, we must 1) freely walk the way of Christ; 2) the personalist relationship involves our relationship with community—that is—the Church; 3) we must profit by the sufferings of life through witnessing and mortification; 4) all this must be done in the temporal dimension but terminating in the eternal.

Anyone at all familiar with contemporary problems knows that, M. Caster has given us a few of the key ones, and the attempt to see them in the light of the sufferings of Christ calls for no trickery. The Passion has the answers to these problems; it is up to us to find them and make them known. Our Saviour has saved "situational man" too, and it is our privilege and responsibility to cooperate with the redemptive act of Christ. M. Caster shows us how it can be done.

Hans Urs Von Balthasar, in his *Word and Redemption*, refrains from deciding whether "the dualism in philosophy found in French and German existentialism . . . expresses the weariness and decadence of our culture, or if this defeatism of thought is a symptom of the pathological state of modern Europe," but insists that the Church has "no need to borrow its modes and movements of thought from those current in the secular world . . . it draws the remedy for its ills from its own store of supernatural strength." He offers us one such remedy when he writes (p. 73) that "the inner experience of the Redeemer in his Passion . . . should constitute the center of the doctrine of the redemption . . ." He continues with a very fertile suggestion that we can be led to a deeper understanding of Christ's sufferings from "the graces of participation in the Passion given to the Church, the experience of the saints, which are quite inexplicable except as a participation in Christ's states." . . . "The important thing is not the 'mystical phenomena,' nor even solely the redemptive function given as a grace, but the fact that something of the Passion is, through the grace of the Head, consistently being made present in the body, and that the body needs to understand what is happening there by relating it to the Head as its source and end."

It seems to me that this idea resembles the explanation of the spirituality of St. Paul of the Cross to be found in *La Mystique de la Passion*, by



Stanislas Breton, C.P. If the two authors arrived at this conclusion independently, the line of reasoning is strengthened. In any case, we have another way suggested to us in which to make the Passion contemporary.

### *The Four Last Things*

In an essay on "Some Points of Eschatology," in the work cited above, Von Balthasar declares: "Eschatology is the storm center of the theology of our times." He further makes a point that is of interest to Passionists, especially in their missionary apostolate: "Eschatology is, almost more than any other *locus theologicus*, entirely a doctrine of *salvation* (italics, the author's)." It would seem that, one of the things which has contributed to the impression that missions are passé is precisely the method of treating the Four Last Things. A reaction to that has been building up a long time. I can recall a letter published in a Catholic magazine thirty years ago, in which a famous missionary of another order condemned the grimness of missions in the past and opting for an emphasis on love. However, it would be a mistake to completely drop these subjects with a view to updating. Certainly, we can dispense with the sulphur and the chains and the creaking stairs, but there are few subjects of greater interest to the world of contemporary thought than these.

Matthew J. O'Connells, SJ, tells us that "the past few decades have been a period of intense interest in the eschatology or the theology of the 'Last Things.'" He makes this statement in a preface to *The Coming of His Kingdom, A Theology of the Last Things*, by Alois Winkelhofer. It is a scholarly and contemporary approach to these questions, and proof that the whole area of thought must not be by-passed as of little interest to our time, and of not much importance in any time. I might call attention to the fresh way in which the author treats the Mystery of Evil; he suggests that the cosmos itself might be Hell for the damned soul because of severed relationships; "Hell would then be, not a place within the cosmos, 'above', or 'below', but a particular constricted relation to the cosmos" (96).

The doctrine, again, receives strong contemporary endorsement in chapter VII of the *Constitution De Ecclesia* which treats of The Eschatological Nature of the Pilgrim Church.

Another example of the way in which the ancient can be made modern is given us in a contribution by Yeomans, SJ in a symposium on retreats published by the editors of *Way*, July 1965. His paper was on "The Two Standards," and he tells us (p. 25): "Ignatius says that the angels

did not want to use their liberty in order to reverence and obey their Creator and Lord. Exactly what the refusal was can be seen in the confrontation of Christ and Lucifer in "The Two Standards." The sin of the angels has a direct reference to Christ, before whose crucified majesty the whole of this First Week finds its meaning. For Ignatius, Satan is "the enemy of human nature," and, as Lyonnet points out, there could be no truer biblical designation of Satan than that phrase. In the Bible, Satan is the enemy of man. He attacks man, not God. He is the father of lies and a homicide from the beginning, the great deceiver who seeks to destroy man. We must give all its force to the johannine expression "from the beginning."

Satan, the enemy of human nature! How relevant that four hundred year old statement is to our time! The very concept of human nature is under attack. Is Satan just an interested spectator or is he more immediately involved? And missionaries are involved, but on the opposite side. It is vital that the lines of division be kept sharp and clear at all times.

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## Retreat Source Material

CRONAN REGAN, CP, STD

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### *Retreats for Religious*

The Sisters have been very vocal about their retreats in recent years. While it is probably unrealistic to expect that the Spiritual Exercises will strike a responsive chord in every one, it is equally unrealistic to presume that the criticism stems solely from a small group of malcontents who have nothing positive to say to us.

Once a month the *National Catholic Reporter* features a two-page "Sisters' Forum." In April and June there was considerable space devoted to the Sisters' positive hopes and suggestions concerning the content, approach and structure of their annual retreats. These pages are always useful to a retreat master, since they reflect the current questions agitating the Sisters and they seem to be a significant influence in shaping the thoughts and aspirations of the Sisters.

A recent publication, *The Retreat Master Faces the Nun in the Modern World* (St. Mary's, Kansas, 1965) pp. xiii, 90, \$1.00—contains the pro-

ceedings of an institute held at the Jesuit major seminary, to clarify for present and future retreat masters the mentality of the modern-day Sister and what she expects of a retreat master. The Sisters who spoke are not exactly representative of the "average sister" (e.g., Sr. Jacqueline, S.L., the President of Webster College), but they are articulate, perceptive and extremely influential. There are some remarks that are unfortunate: "At worst, priests are patronizing and, at best, paternalistic." "Whom have we canonized? The externally perfect religious." If we do not let these generate too much hostility, the pages have much of value. One Sister lecturer, accepting the invitation to offer suggestions to the retreat master has these observations:

1. Take time to really study feminine psychology and pray for the humility to appreciate and accept feminine traits rather than simply tolerate them. . . . Fathers, if you can't love women as God loves them, then ask to be relieved of retreat assignments.

2. Take for granted that these women are committed to living a life of holiness. . . . They expect you to take their aspirations to holiness seriously, not with condescension.

3. Take for granted that superiors as well as subjects are truly interested in resolving the crises of religious life. . . . You do us no service by sowing discord and discontent and mutual recrimination in our ranks.

4. Take into consideration that most religious women today are literate, and many of them are well educated. Retreat conferences which bear the mark of pre-*Divino Afflante Spiritu* exegesis, or pre-Apostolic Constitution liturgical reflections will hardly be meaningful or relevant.

5. It is rash to go into a retreat and talk about renewal and adaptation unless you are fully cognizant of the work of Sister Formation Conferences.

6. Look long and seriously into some of the advances being made in spiritual renewal exercises such as are developed by the Cursillo movements and the Better World Movement. Perhaps the retreatants do need to engage in dialogue and communications on the most important truths of their lives.

7. Provide as much time as possible for confession and private direction.

At the end of the booklet there are six workshop discussion outlines, which could be very helpful for the retreat master who would like to stimulate group discussion among the retreatants.

More profound and important than the foregoing items is *The Chang-*

ing *Sister* (Fides, Notre Dame, 1965), pp. viii, 326—a group effort edited by Sister M. Charles Borromeo Muckenhirn, CSC. Among the most stimulating of the nine papers are those of Sr. Marie Augusta Neal, SND: “Sociology and Community Change;” the editor’s “Apostolic Holiness: the Christian Dynamics;” and Sr. M. Aloysius Schaldenbrand, SSJ.: “Personal Fulfillment and Apostolic Effectiveness.” The essays breathe a deeply assimilated sense of the openness and co-responsibility that characterize Vatican II. They all reflect a renewed awareness of the evangelical “agape” and its secular counterpart in the writings of Buber, Marcel, and Ricoeur. These are the accents that speak to the Sisters; the Sisters may help us to use them with effect.

Now entering its second year of publication is the four-page *Envoy* (Duquesne University Press, Pittsburgh, Pa. 15219), a monthly newsletter issued by Adrian van Kaam’s *Institute of Man*. Each issue contains an essay on an aspect of the human problem of living maturely in a religious community—and a large part of each issue is given over to a problem submitted by one of the readers, and discussed in separate but converging remarks by members of the faculty of the *Institute*. Ten issues a year. \$3.00.

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## From the Celian Hill

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The current scholastic year has brought to SS G & P an exceptional number of student-priests, both for higher studies and for the pastoral year. After a sabbatical, the pastoral year is again being conducted at SS G & P for the student-priests of the Italian provinces. The pastoral course will consist of two years, one of which will be spent in obtaining a licentiate in Sacred Theology at one of the Pontifical Universities.

The newcomers and the returnees will find a few changes upon their arrival at SS G & P. Under the able direction of the Very Rev. René Champagne, Econome General, a new and much larger coffee room has been prepared to replace the small one which has served the community for many years.

Another change is the renovation of the small chapel next to the old coffee room, which was used by the university priests. Those of our priests



who have stayed as SS G & P will remember the old tile floor, choir stalls and wall decor. These have all been replaced: the floor is now of beautiful, highly polished marble; benches have replaced the old choir stalls; and the walls and ceiling are a light blue color. The miraculous painting of Our Lady—from which Mary spoke to Bl. Dominic Barberi—has been restored, and replaced over the main altar.

The community has welcomed another member of our Province to SS G & P—Father Alexis Paul, the new English Secretary to Father General.

The summer brought an exceptional number of American tourists, more than last summer, to the Basilica of SS G & P. They came to visit the titular church of Cardinal Spellman and to see at first hand the famous excavations—the House of the Martyrs, SS G & P—underneath the Basilica. The English speaking priests here were kept busy.

—Dominic Papa, CP

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Father General is happy to announce the publication of the second volume of the critical biography of Our Holy Founder, as commissioned by the General Chapter of 1964. Within the 1755 pages of this monumental work, the learned author, Father Enrico Zoffoli of Presentation Province, has given us a very thorough and scholarly study of St. Paul of the Cross, the Man and the Saint.

The first volume, published in the spring of 1963, is strictly an historical-biographical portrayal of the “povero Paolo.” In this recent volume, however, Father Zoffoli unfolds for us the interior life of St. Paul of the Cross, having utilized for this work the rich sources of the canonization process, but principally, the saint’s own writings, especially his letters.

The October 15, 1965 issue of *L'Osservatore Romano* carried a glowing review of the book. The reviewer writes: “It may be said that this work constitutes the model of how the lives of the saints ought to be written; not weighed down (as are some) with the reflections and learning of the authors, but presenting an honest narration of the saint’s works, thoughts, sufferings, aspirations, in their total concrete reality.” He goes on to say, “I had imagined St. Paul of the Cross as a rather sad saint, extremely severe and somewhat ill-humored. Now, to the contrary, I see him as very human, gay, affable, supremely absorbed in the love of God, a wise director and apostle; a great man because a great saint.”

The new two-year program of Pastoral Theology for the student priests of the various Provinces of Italy: for the first year, the sixteen young theologians attend classes at the *Angelicum*, to work for their licentiate in Theology; the second year of the program will be conducted at the monastery of Our Mother of Holy Hope at Rocca d' Papa, Squarciarelli, where the students will receive their course in Sacred Eloquence and also be employed in limited pastoral work.

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During the last session of Vatican Council II, the monastery of Saints John and Paul was host to eleven of our own Passionist bishops and a Bulgarian Bishop, His Excellency, Cyril Kurteff. The latter is a very close friend of our Passionist Missionaries who have labored in Bulgaria for so many years. The Passionist Bishops were: Their Excellencies: Stanislaus Battistelli, Joseph Hagendorens, Martin Elorza, Gregory Olázar, Gabriel Sillekens, Gerard Pellanda, Quentin Olwell, Albert Deane, Stanislaus van Melis, Urban Murphy, and Paschal Sweeney.

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Saints John and Paul continues to live up to the tradition of being an International House for Studies. This year there are six student priests from Ireland, one from England, one from the Netherlands, two from Poland, five from Portugal and six from Spain.

—Alexis Paul, CP

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"Nothing is more common in an age like this, when books abound, than to fancy that the gratification of a love of reading is real study."

—Cardinal Newman  
(*Idea of a University*)

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"Is College Worth It?" Answers of enduring worth, by Joseph L Lennon, OP; *Columbia*, Sept. '65.

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# FUNDAMENTAL THEOLOGY

## Death-of-God Theology

NEIL SHARKEY, CP, STD\*

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Today, death-of-God theologians proclaim that Christianity's idea of God is obsolete. They maintain that it is no longer possible for modern man to think about or believe in a transcendent God, who acts in an immanent manner in human history. As a consequence, Christianity must survive, if it can, without Him. Its best known advocates are Americans: Thomas Altizer of Emory University, Paul van Buren of Temple University, William Hamilton of Colgate Rochester Divinity School, and Gabriel Vahanian of Syracuse University. Altizer foretells the collapse of Christendom and the approach of a secular world without God. Van Buren maintains that any talk about God is philosophically meaningless. Hamilton asserts that theologians must live today without faith or hope. Vahanian argues that God, if there be a God, is known to man only in terms of his own culture and thus is basically an idol.

The arguments underlying this new theology are philosophical and theological.

### *Philosophical Suppositions*

The philosophical suppositions of this new theology are related to modern science and empirical positivism.

1. Modern science begins with data that are either immediately sensible or are known as inferences from sense data. The movements of sub-atomic particles, when not known by immediate observation, can be known indirectly by some of their observable effects or concomitants. What modern science seeks is immanent intelligibility. Any recourse to an infinite, spiritual God to explain the universe is judged not scientific. Why? Because any explanation in terms of God is an explanation extrinsic to the sphere of observable data. Yet the question remains: how does one explain the intelligible quality of all sensible data? The death-of-God theologian would maintain that the intelligibility of reality is no more than an experience of an experiencing subject. This, of course, is a recourse to subjectivism.

\* VC correspondent: Tübingen, West Germany.

2. The philosophical suppositions of this new radical theology are also related to linguistic analysis and logical empiricism. In 1936, A. J. Ayer, in *Language, Truth and Logic*, asserted that statements, or propositions, not reducible to empirical science, like those of ethics and religion, are unverifiable and meaningless. R. B. Braithwaite, in his now famous lecture, *An Empiricist's View of the Nature of Religious Belief*, given in 1955, accepted Ayer's conclusions that religious propositions do not make any sense and cannot be true. Religious historical statements, such as those found in the Bible, merely express the commitment of those who made them to a general way of life, from which their moral policies are derived. The religious man confirms himself in his disposition to act in a set way by appeal to certain "stories." The Christian differs from those of other religions in his use of the Gospel stories and, to a lesser extent, the statements of the rest of the Bible. Dogmas and creeds are stories in an extended sense. Paul van Buren is an advocate of linguistic analysis and, in keeping with the suppositions of this thought, denies the objective truth of statements that cannot be verified empirically.

What we have here is a new form of Logical Positivism which, in its earliest form, maintained that no assertion had meaning unless it were verifiable in sense-experience. Such a supposition is founded on an extreme, narrow view of the function of language and the nature of experience. One may easily err by attributing a uniqueness to a method which it does not possess, by maintaining that the only truth is scientific truth, and the only real being is that revealed by positive science. By doing this, one asserts something which is not subject to scientific verification and, at the same time, reduces the total field of reality and truth to a particular mode of understanding.

### *Theological Suppositions*

Rudolf Bultmann (1884- ) travels the road of New Testament scholarship and existential philosophy, as opposed to modern science and empirical philosophy, yet reached a similar theological destination. According to Bultmann, the essential Christian message stated in the New Testament is associated with a mythological and unscientific conception of reality. According to this world-view, angels and demons may interfere at any moment in the affairs of our earth which exists below a physical heaven and above a physical hell, and on which divine beings have human sons who prove their heavenly origin by actions which go beyond the laws of



nature. These mythological ideas are totally irreconcilable with the scientific attitude of man, and Christianity must be purged of them before modern man can be expected to accept it. Statements about the historical past and future, about the miracles of a God-man, a future resurrection, and judgment of mankind have no meaning in themselves, and are irrelevant to the essence of Christian faith, which is a divine word addressed to men, setting before us a possibility of human existence for which we are summoned to decide.

Bultmann's criterion of true faith is the same as Ayer's criterion of nonsense—that empirical fact has no bearing whatever on a religious statement or proposition. Van Buren, in *The Secular Meaning of the Gospel*, observed the similarity between modern empirical philosophy and Bultmann's theology, in spite of all the differences in terminology in which they are expressed. Thus the opinions of the new school of Godless Christianity tend to become a combination of both: Not only is the whole world-view of the New Testament quite unacceptable to modern man, but the term "God" has no meaning. Thus the Christian believer who is truly modern will not differ at all from the unbeliever on any matter of objective fact: he will differ only in that he has been gripped by the New Testament in such a way that, it provides the guiding moral influence of his life. Jesus is not God-man but only our present human ideal.

### *Traditional Christianity*

The Sacred Scriptures, as is obvious, were written in a language derived from a pre-scientific age. They offer no scientific explanation of the universe. The writers of both the old and new Testaments express their thought in the analogies and metaphors taken from their own cultural traditions, and in keeping with the contemporary understanding of the natural order. But this is not to say that there is present no relation whatsoever to metaphysics. Neither our Lord nor the writers of the Bible held that, the God of whom they spoke had been unknown to the people of prior times.

Further, historical Christianity has always proclaimed the objective reality of certain historical facts—of which the more important are that Jesus lived, acted and spoke in a way like that which the Gospels describe, that He was crucified, died, that He truly rose from the dead, that He is both God and man. They have also believed His promises about the future, that heaven and hell are objective realities, that eternal happiness with God

may be won or lost by men according to their present dispositions and actions. Christians follow Christ in the belief that His promises are true. It was in light of their belief in definite historical events that, their faith and moral lives were justified. "Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs which God did through him in your midst, as you yourselves know—this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. But God raised him up, having loosed the pangs of death, because it was not possible for him to be held by it." (Acts 2: 22-4.)

It is just these facts about the past and future which pertain to the essence of Christianity which are dismissed by Bultmann, van Buren, and the other death-of-God theologians, as mythological accretions to the gospel. Of course, Christianity's dependence on particular historical facts renders it open to the objection that these facts are not true. Men in every age may be tempted to deny these facts. Some will reject them. For many, Christ and Christianity contradict what they think human life ought to be. Only faith discerns. But it is just these facts which specify its objective meaning: what it asserts and what it believes. Christianity cannot remain when one takes away its belief in matters of historical fact.

In conclusion, it may be that the thought and talk of the death-of-God theologians shock some Christians and scandalize others; but what they indicate is a truth the Thomistic theologian has always known: the truth of the Christian faith—beyond the questions of definite historical fact—depends upon the truth and vitality of metaphysics. Before we can proclaim the Christian belief to thoughtful people we must understand the basic principles of reality. Modern science pursues its work in an area of mystery. It is philosophy, or metaphysics, which seeks to determine the deepest possible answer to the fact of being and the particular beings we see. It alone can bring a man to the point where the only reasonable answer to the mystery of being is an absolute, infinite, and spiritual Reality whom we call God. As John Cobb has written (*The Christian Century*, March 3, 1965, pg. 265): "The emerging atheism of our day is rooted in highly self-conscious and reflective thought. Any adequate response to its challenge must be seriously made at its own intellectual level. Modern dominant philosophical currents oppose the renewal of belief in God; it is impossible for us to avoid a struggle with them. Natural theology has thus become, as never before in Christian history, a matter of utmost urgency for the Church."

QUOTATION  
OF THE  
TRIMESTER

"Religious should remember there is no better way than their own example to commend their institutes and gain candidates for the religious life."

—Vatican II

Decree, *The Adaptation  
and Renewal of the Re-  
ligious Life*, # 24.

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“In my youth, I stressed freedom. In my old age, I stress order. I have made the great discovery that, liberty is a product of order.”

—Will Durant

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*"... The word of the cross ... is ... to us ... the power of God."*

(1 Cor.: 1:18)

# Verbum Crucis



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On the other hand, only too many men, only too often behave as if they were structured at the low level of the sense creature. Although endowed with intelligence and free-will, the bodily senses predominate. Example are the dipsomaniac, the narcotics addict, the glutton, the sex addict. Such examples are commonplace, but so extreme as to bespeak more or less amorality.

Even more tragic is the man who is not amoral, but who—despite a normal sense of morality—lapses into inadvertence as to his dignity and his potential as an intellectual, self-determining creature. Underdeveloped potential results in a more or less retarded person. Most of us, most of the time, are normally alert in the exercise of our five-sense animal endowment. However, we may need to develop a “self-consciousness” of the endowment wherewith the Creator has made our nature unique—our rationality.

Character and even temperament should be under the governorship of reason. Otherwise, foibles weave the crazy quilt pattern of daily behavior, as we cheat our better selves. With this man or that, it is not merely a question as to which feature of human nature will gain and maintain the mastery—the animalistic or the rational? Rather, it is a question as to how refined an extent we are alert to, self-conscious of our dignity and potential nobility as intelligent, self-determining persons. We cannot afford to lapse into inadvertence. To do so can reduce even the religious or the priest to the level of a human automaton.

## 2) We are *supermen*:

No matter how inspiring, no encomium ever penned, as to the dignity and potential nobility of human nature, is more than a fragmentary picture of our unearthly estate. To say that the Creator has designed to promote us, to elevate us to a *supernatural* status is to bespeak the last word, in the exercise of omnipotence, and of Self-diffusive benevolence. Thereby, we have become God’s *supermen*. Can we imagine a Divine Person becoming incarnate, and suffering a passion unto death, for mere rational animals?

Even the Almighty could not supernaturalize a rabbit. He could supernaturalize the so-called angel—and us—because of our spiritual features, our intellect and free will. He need not have done so, because such an endowment is connatural to God alone. By our supernatural transformation, we share in the divine knowledge of God and man, in divine wisdom, in divine ambition, and in the joy that renders the Triune God

eternally blissful. This unearthly saga of our future destiny, of our here and now opportunities is in no way offset by the fact that, derelicts sprawl in the gutters of Skid Row, or that religious or clerics may, at times, live more or less "below par."

The ramifications of our supernatural anatomy, of our supernatural organic and functional health are such as to call for earnest study. For a panoramic survey of God's superman, we refer the reader to a diagram.<sup>2</sup>

It seems safe to say that not a few of the saints would have been no match for the most of us, on the score of religious education. But what little they knew, they *realised* to the point of being influenced. To be influenced betimes, we may need to refocus our realisation that, we are men of *supernatural* destiny, that we cannot "play neutral." Through Isaias, the Almighty had occasion to chide His original chosen people: "For my thoughts are not your thoughts: nor your ways my ways, saith the Lord."<sup>3</sup> Our thoughts, our ways, as of today, are a gauge of our eternal tomorrow.

—AMcD.

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## Passiology

### The Flight from the Cross

MATTHEW NESTOR, CP

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In this unique period of renewal and adjustment, our fourth vow with all its implications and ramifications concerning our religious life, our preaching and teaching, deserves more of our attention, thought, and study than ever before. Many things once taken for granted are now either openly questioned or denied, or else just nonchalantly brushed aside. In a very real sense, we are witnessing what might be well described as The Flight from the Cross. The protagonists of this avant-garde school are eager and anxious to have us all but eliminate the philosophy and theology of the cross, in religious life and discipline, our mode and extent of recreation, in much of our preaching and teaching. So often these things are either proposed or accomplished without any valid authority, under the guise of following either the spirit or the letter of the Vatican Council. Already the sad effects of this school of thought and conduct are painfully evident.

<sup>2</sup> Consult centerfold.

<sup>3</sup> LV: 8.

The patrimony of St. Paul of the Cross is a precious legacy. It is a document that is crystal clear: our Holy Rule. As a result, the nature, the purpose, the special spirit, and the unique tradition of our Congregation are not open to question. Furthermore, Pope Paul VI reminds us that, as far as any changes are concerned, it is the work of general chapters to accommodate religious constitutions to "the changed conditions of the times." So too, our Holy Father points out that change must be accomplished in such a way that "the proper nature and discipline of the institute is left intact." No renovation of discipline is to be introduced excepting what accords with the specific purpose of the institute. Changes made along these lines will always be welcome and beneficial, and at the same time help us to preserve a sense of identity as well as a sense of history. It will not be a case of change simply for the sake of change. Consequently, it seems proper to conclude that for us as Passionists, the emphasis these days should be much more on renewal than change.

We can never get away from the fact, try as we may, that the Passion of Christ is not a closed book or a finished chapter. The Passion of Christ is not just an historical event. It is a way of life. The Church clearly teaches that Christ in His Passion is not only the efficient cause of our salvation, but also the exemplary cause. Hence we must travel the way Christ trod: we must *share* His Passion.

The Passion, then, lives on in us, in you and me and every member of the mystical body of Christ which is His Church. True, Christ is beyond the reach of the whip, the crown of thorns, the nails, and the lance. Yet the Passion is always with us, it lives on in us. The Church teaches that at Baptism we are incorporated into Christ, and so each one of us becomes an *alter Christus*. As other Christs, each one of us is destined somehow, somewhere, sometime to live out in his own life some phase of the Passion of Christ. There is no escape. Will it or no, the cross will come to each one of us. Fortunately the cross is fitted to each shoulder, since God does not try any man beyond his strength. For any one of us to rebel or refuse does no good, for the cross will remain. Indeed, refusal brings the staggering burden of a second cross—the useless cross of rebellion. To forget this truth means failure, especially for a Passionist.

Some years back, a religious who shied away from the burden of the cross wrote a pathetic autobiography entitled: *I Was a Monk*. Unwittingly, his narrative revealed that his greatest misfortune was this: he seldom if ever stood under the shadow of the cross. His whole religious life



revealed a pattern of privilege and pampering. He took flight from the cross and so failed in his religious vocation.

As Passionists, we generously vow not only to preach and teach the Passion, but also to live it—and this is the most difficult part of all. We need an abundance of God's grace to make all of this a reality in our lives. Human nature being what it is, there is always the tendency to retrench, to qualify, to make distinctions that are oftentimes dangerously fallacious. Our fidelity to such a demanding vocation is not something, then, that can be taken for granted. Long and diligent study in the School of Jesus Crucified is required to ensure perseverance. And there are no substitutes for prayer, penance, and fasting.

Frequently, we hear it said that our youth in the formative stage of the religious life are aimless and unenthusiastic, because all element of challenge is missing from their lives. This sounds strange to veteran religious, because the vows most certainly constitute enough of a challenge to test the mettle of any man. The fact of the matter seems to be that, we are actually robbing our youth of many of the helps they need to face this challenge of the vows, by eliminating much of the discipline and discomfort in their lives. Because of this, the challenge the vows present is overly burdensome on those who have been gradually weaned away from watching, praying, and fasting. As is so often the case with pampered children, these young people often lose respect for those responsible for their direction. It is only logical for them to conclude that their leaders wanted to please, to be appreciated. These young men came to us to be trained, formed, directed. They came to be told. They did not come to be asked: "What do you want to do?" The heroic challenge, ironically, has been taken over by the secular agencies. While so many monasteries and convents relax their rules and add luxuries, the Peace Corps asks young people bluntly: "Would you like to work sixteen hours a day helping others help themselves?"

Apropos of the failure of religious leaders to lead their subjects instead of being led by them, the story about the French generals during World War II is a good case in point. Two generals had just finished lunch at a Parisian sidewalk café. They were still sitting there, enjoying the sun and the sights, when a group of soldiers marched by. One general said to the other: "There go some of our soldiers. We are their leaders. Let us follow them." What happened to the French is now a matter of history.

The following quotation from the recent *Decree on Priestly Training* is both timely and significant. "The students should understand most clearly

that, they are not destined for domination or for honors, but are given over totally to the service of God and the pastoral ministry. With a particular concern should they be so formed in priestly obedience, in a simple way of life and in the spirit of self-denial that, they are accustomed to giving up willingly even those things which are permitted but are not expedient, and to conform themselves to Christ crucified." If this be expected from secular seminarians, how much more should be expected from Passionists.

The cross, then, must overshadow our whole lives. The Passion must have an influence on everything in our lives. It must influence our preaching and teaching, our praying and studying, our eating and drinking, our recreation. Briefly, the Passion must determine our whole standard of living, for otherwise we are frauds. Our distinctive Passionist spirit will flourish when this is true of our lives. Once we have lost this spirit, our reason for existence as a religious congregation might well be called into question. Certainly no Passionist should attempt to take a detour, to reach Christ by any other way than the way of the Cross.

One of our great concerns, at this moment, should be the type of training given in our monasteries and houses of study where our young religious and postulants spend their formative years, preparing for the priesthood and apostolic work. Those who are supposed to lead them and inspire them, by the obvious sincerity and sanctity of their lives, should be mature and permeated with the spirit of the Passion. The discipline should not be determined by what is done in diocesan seminaries. A young man preparing to preach the Passion should live and study where there is an atmosphere of prayer, penance, silence, and in so far as it is possible and practical, solitude. The virtues of poverty, chastity, and obedience are not nurtured in places where the type of discipline in vogue resembles that of the fraternity house or the college dormitory. It is significant that, in the recent *Decree on the Adaption and Renewal of the Religious Life* proclaimed by Pope Paul VI, there is not one word that would justify some of the departures recently made from our traditional discipline for students. The softness we have recently acquired seems to be the reason for our many failures, for our marking time instead of marching forward, as far as vocations are concerned.

We are told that Socrates, in his day, had to contend with sophists who thought they could solve all of the world's problems with their adroit reasoning—oftentimes just double-talk. George Orwell in his book *1984*, writes that soon we shall have to contend with those whose mental gym-

nastics might be aptly described as double-think—they talk about one thing but actually mean its opposite. The genuine Passionist possesses devotion to the truth, the truth of the cross, the truth many today seek to evade or ignore: he preaches Christ and Him Crucified. He is never content to mouth mere jargon that may sound pious enough, but which lacks sincerity as well as substance.

At this moment we are all familiar with words that, for some, amount to a new vocabulary—words like liturgy, renewal, commitment, dedication, involvement, etc. All the concepts involved here are really “old stuff” for a Passionist. The liturgy, for example, is nothing new to any one of us. Our training prepares us to know and appreciate the richness of the liturgy. It is not mere ritual to us. It is refreshing, too, when we stop to consider that, St. Paul of the Cross anticipated the Vatican Council by hundreds of years, as far as the use and importance of the liturgy is concerned. The same may be said of the importance of preaching. St. Paul, by means of the Holy Rule, still teaches his children how to make such things as renewal, dedication, and commitment realities, rather than just words or avant-garde jargon. But all this implies staying close to the cross. Prayer, penance, silence, and solitude—as taught in the School of Jesus Crucified—are the helps we must use to bring about the type of world and church that the Vatican Council envisions. It is folly, then, to abandon the wisdom of the cross by trying to tone down the Passionist spirit in our lives, in our monasteries, or in our apostolic endeavors.

Pope Paul is constantly reminding us, as priests and religious, of the need for and the importance of the renewal of the inner man. This is something very difficult to accomplish. It is something far removed from oozing satisfaction over a few liturgical changes. Renewal calls for sacrifice and for manly virtue. What, then, is the best pattern for renewal in our lives? Here is the answer: we must *live the Passion*. We dare not lead double-lives.

In a changing world, there is one message that never loses its power: the Passion of Christ is still the Divine Magnet that attracts and moves souls. Veteran preachers continue to be amazed at the way even very sophisticated audiences respond to the story of the Passion. Nevertheless, it is also true that reluctance to preach the Passion is not uncommon in this our day. Very often, it is due to the fact that the preacher is spiritually bankrupt, and he cannot give to the people something he does not possess. If a preacher, no matter how accomplished, does not live the Passion, he has little to offer the people of God except words—empty words. It is

the blood, sweat, and tears of a crucified life that prepares a priest to preach well on the sufferings of Christ. Furthermore, there is nothing in theology, even the new theology, that justifies de-emphasizing the Passion. It is necessary first to prove to a sinner that God loves him—and the Passion certainly proves that. Once this is accomplished, the sinner will be more receptive to such themes as the social aspects of the Gospel. Relevant to the truth of the statement that, we must live the Passion in our own lives if we are to preach it and teach it effectively, there comes to mind the example of an outstanding Passionist, Bishop Cuthbert O'Gara. His suffering at the hands of the Communists is now a familiar story, but one detail is worthy of repetition here.

At Bishop Cuthbert's trial he was stripped, like Christ, of all his robes and was forced to stand nearly naked before his judges. As in the case of Christ, the verdict was arranged or predetermined. Years of sickness and suffering followed in concentration camps. Released only when the Communists wished to avoid the bad publicity, attendant on having him die on their hands, he had to be carried on a stretcher en route to freedom. As he was about to cross the bridge that led to Hong Kong and freedom, somehow or other, a Communist official managed to return to Bishop Cuthbert his pectoral cross and chalice. Although arrangements had been made for these things to be buried in a secret place, here they were now in his own hands once again. How significant!

Surely we all agree that Bishop Cuthbert could never have endured such a Gethsemani in China, unless he had first learned to live the Passion as a priest and religious. The time this great Passionist spent in prayer, penance, and solitude in the School of Jesus Crucified prepared him well for such involvement, dedication, and commitment. May such noble example inspire all of us to cherish our fourth vow and to remain faithful to Passionist ideals and traditions. Let us never take flight from the cross, for in its shadow we shall find security and serenity.

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"If life looks cloudy, maybe the windows of your soul need washing."

—*Uplift*

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"Having ability is not as important as the dedicated use of it."

—*Arkansas Baptist*

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"Forgiveness does not leave the hatchet handle sticking out of the ground."

—*Grit*



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# Pastoral Theology

## The Campus Apostolate

ALBAN HARMON, CP, JCL

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In 1893, five medical students at the University of Pennsylvania formed a club for Catholic students. The students asked Father Patrick Garvey, the pastor of St. James Church, to be their chaplain and advisor. It was similar to other Catholic clubs organized at various colleges. In one way it was different. This group chose Cardinal Newman as their patron. The students and their chaplain studied the writings of Cardinal Newman, especially his *Idea of a University*, arranged lectures on medical ethics and theology. Following the example of Cardinal Newman, they endeavored to understand and show to others, the relevancy and importance of theology to the entire curriculum.

At other colleges and universities students formed Newman Clubs. This apostolate has been growing constantly over the years. Today there are about a thousand such organizations throughout the country.

The press often focused some attention on the Church's work in the secular campus community. An interview with a chaplain explained the purpose of his apostolate. It gave some idea of the number of hours spent with the students. The organization of the "club" itself was described, along with the various activities of the group. Usually some mention was made of the problems facing this specialized apostolate. The general tone of many of these articles was that, the Newman Club alone had the task of somehow preserving and protecting the faith of the Catholic student at the secular college. A good number of these Newman Clubs had dynamic and sparkling programs to offer the students. But many did not. Often a lack of personnel and funds hampered the work. In many instances, a curate at the nearby church divided his time between the parish and the campus. In some cases his presence on the campus was tolerated but little was done to help him. The work of these chaplains was little understood and, in so many cases, almost unknown to the Catholic population of the diocese. However, in spite of many handicaps these men performed a tedious and often heroic task.

This effort by the Church to deepen the spiritual and cultural life of the Catholic student was a holding action. It was not an ideal situation.

The Church could not give this apostolate the full attention it deserved. There were enough problems to be solved in regard to Catholic elementary schools, high schools and colleges. Today and in the years to come, much more attention must be given to the problems facing Catholic students on the secular college campus. What was considered a holding action in the past is becoming a definite and accepted trend in the American Church. What was considered an unfortunate situation—Catholics attending secular or non-Catholic colleges—is a situation that is not going to diminish but will increase each September. So some changes in attitudes have to be made for the future of this apostolate. The Second Vatican Council has already pointed out the way, and has offered guidelines in the decrees on the Church, the liturgy, religious freedom and ecumenism. We often speak of the home of the future, the car of the future, the seminary of the future. The Church has to plan carefully for the Newman apostolate of the future, or better, the Christian community on the secular campus. To have some idea of the Newman apostolate of the future, the following statistics will be helpful. They were drawn up by the National Newman Chaplains Association and printed in the latest chaplains manual. The figures list the estimated enrollment of students (Catholic and non-Catholic) attending Catholic colleges, and the number of Catholic students at secular colleges. The survey makes these predictions of future college enrollment.

<i>Year</i>	<i>Catholic Colleges</i>	<i>Catholics in Secular Colleges</i>
1960	309,000	519,000
1970	473,800	1,136,200
1980	515,000	1,831,000
1985	535,600	2,362,400

The Passionists have been working in Atlanta since 1955. The main effort was directed to establishing and building up St. Paul of the Cross Parish. There was some contact with the Catholic students at the Atlanta University Center during the following years. Some came to the rectory for instructions and counselling. In 1962, Father Raphael Amrhein was appointed chaplain for the Catholic students at the Center. He had to do the pioneer work of contacting college presidents, deans of men and women, ministers, etc. The next step was tracking down the Catholic students and faculty members. The Province can be proud of the work he accomplished here. He made a wonderful impression on the students and faculty. All were saddened by his return to our monastery in Baltimore.

Quite often the seniors and juniors ask about him. Before speaking about the apostolate on the campus, a few facts about the Atlanta University Center may be helpful.

The Atlanta University Center comprises one graduate school, four colleges and a theological college. The graduate school is Atlanta University. The colleges are: Clark (co-ed), Morehouse (men), Morris Brown (co-ed), Spelman (women). The Interdenominational Theological Center is the sixth member of the complex. The oldest institution is Atlanta University. It celebrated its one-hundredth anniversary last year. Morehouse College will have a centennial celebration in 1967.

All are Negro colleges. They were founded by Negroes and mainly supported and staffed by Negroes. They have received help from various foundations and now are receiving more grants from the federal government for dormitories, laboratories, science programs, etc. The greater majority of the students are from the southern states. The remainder are from the north-central and north-eastern states, from cities like Chicago, Detroit, Washington, D.C., Pittsburgh, Philadelphia, New York and Buffalo. Spelman and Morehouse Colleges each have about a dozen exchange students from northern colleges such as Bowdoin, Oberlin, Dartmouth, North Central, Cedar Crest. They are few in comparison to the total enrollment of the Center, which is about 4500 students. The graduate school and the four colleges make up the Atlanta University Center. But the unity of the Center is more on paper than a reality. This is one of the major problems. There is a lack of communication among the colleges, faculty and students. A situation like this leads to reduplication of facilities and educational programs. The whole question of consolidation is a very touchy issue. It seems the future demands of the Center will force some degree of consolidation. With more of the previously all-white colleges opening their doors to Negro students, the Atlanta University Center will have to face more competition in recruiting Negro students.

It is difficult to get an exact number of the Catholic students. An approximate figure is 190. This includes resident and city students. About sixty percent attend Morehouse and Spelman colleges. The majority of these have attended a Catholic elementary school. Of this total Catholic group, the largest number are from cities with an appreciable Catholic population like Baton Rouge, New Orleans, Mobile, Montgomery, Birmingham, St. Louis, Louisville and Atlanta. The rest are from small towns scattered throughout Mississippi, Alabama, Georgia and the Carolinas. Catholic foreign students come from Nigeria, Kenya, Malawi, Tanganyika,

India and Taiwan. Ten faculty members are Catholic. The apostolate is mainly directed to this Catholic group and through them to students of other faiths. The center of this whole operation is the Newman House.

In the fall of 1964, Archbishop Paul J. Hallinan agreed to rent a house for the apostolate at Atlanta University. The house is centrally located within the college area and has been a wonderful asset to the work. The students helped to paint the walls, hang drapes and get some good used furniture. Now it has a chapel, office, meeting room, library and kitchen facilities. A number of friends have donated various items. It is nothing palatial by any means, but it is a place where the students can study and make use of our library. And also a place for celebrating Mass, counselling, and discussion.

The main effort—as far as the Newman House is concerned—is to provide for the religious and educational needs of the students. Strictly social functions are not emphasized because fraternities and sororities offer numerous opportunities on the campus. We have held meetings once or twice a week, in which we could discuss religious subjects and the moral implications of the headlines and magazine articles. But getting students off the campus and to a meeting is quite a job. Usually only a small percentage come to hear a visiting speaker or take part in the programmed lecture series. Some students are simply not interested in "religion." For others it is a question of available time. They are under more pressure to keep up their class work, and the daily assignments, quizzes, exams, reports and term papers consume most of their "free" time. There is, however, the small faithful group who are interested in the program and regularly attend Mass at the Newman House. These form the hard core group and are the contact people on the various campuses.

Each Sunday we celebrate Mass at Danforth Chapel. This is a small meditation chapel on the Morehouse College campus. Attendance at Sunday Mass is very good. Next year we may have to have two Masses on Sunday. Dr. Benjamin Mays, the President of Morehouse College, gave the Catholic students permission to use it and he also takes care of the maintenance. We can use it also on other occasions such as holydays, Lenten devotions, etc. The students have welcomed the changes in the liturgy and participate fully in the Mass. Each Sunday there is usually a group of Protestants who attend Mass with their Catholic friends. The liturgy is a real attraction. Another service offered by the Newman House is the library. These two—the liturgy and the library—are important.

The library is small but adequate. We have built it up to about 800



volumes. This includes paperbacks. It is a Catholic library and there is no attempt to compete with the college libraries. The books cover the fields of theology, scripture, philosophy. The selections we have on the Vatican Council and its decrees are popular, as are those concerning dating, marriage, education, church and state problems, religious liberty, censorship, etc. The Council decrees on the Church, the liturgy and ecumenism, we have used for discussions. A number of spiritual reading books are available. Also on hand is a supply of leading Catholic magazines: *The Sign*, *America*, *Catholic Mind*, *Catholic World*, *Ave Maria*, *The Catholic Reporter*, *Georgia Bulletin*, *The Boston Pilot*, etc. All the students have to take a two-semester course in the history of religion. So when they are studying Christianity they often use the library for study and term papers. Protestant students often stop in for an explanation of Catholic doctrine which was discussed in class or a dormitory bull-session.

In the past two years, there have been numerous opportunities of speaking to the students in class. Three of the college ministers have asked for lectures on the nature of the Church, the Reformation, the Council of Trent and the Second Vatican Council, mixed marriages, birth control, Catholic customs and devotional practices. Fathers Dennis Walsh and Edward Banks gave some of these lectures a few years ago. A few weeks ago Father Christian Kuchenbrod spoke to a senior religion class on the work and results of the Second Vatican Council. The memory of Pope John and John F. Kennedy and the ecumenical movement have done much to erase the distorted image of Catholicism. There is a renewed interest in the "mother" Church. Along with these lectures, there have been opportunities to speak at the morning meditation services, which are held three times a week.

Another important part of the apostolate is the inquiry class and the counselling work. About twenty-five students have taken a full course of instruction and have been received into the Church. Quite often a student who is dating a Catholic will attend the classes to learn more about the Church. Students often come down to the House to talk over a problem and get some advice. Sometimes there is a lack of communication or trust, between the officially appointed counsellors and the students. So, in this area, there is an advantage in not being officially connected with the college. Students feel more free to speak of their problems. The help may be no more than listening to the student. This seems to be one of the biggest gripes of a college student: no one listens to him or gives him that extra fifteen minutes to explain his problem. It is true, the

college needs the professionally trained counsellor. But other people should be available. Here the available services of a priest or minister who will listen with patience and understanding to a student, and offer him a deep spiritual motivation can be worth ten sermons. Students in college have embarked on a new adventure. They have left the protective environment of family, school and parish. They must make their own decisions now. For some it is the first time they get a real taste of personal responsibility. It is often the first time they can freely and candidly talk about their religious beliefs and problems. New ideas from other students and the faculty, the different religious beliefs or lack of them, the sense of freedom, the "rebel" causes, etc., all act as a catalyst in developing his adolescent religious knowledge and conviction into a more mature commitment to Christ. This service of "availability" can be awfully tedious and wearying. But, so far, no one has come up with a better method. Then, too, working as a priest with a predominantly Negro student group has certain emotional, religious, and even racial overtones. Will he be a success, will he be accepted as an equal in society, will he be fighting all his life? Will four years of college really make any difference? Who is offering the best practical leadership for him, who has the best answer: the Christian Church or the Black Muslim Movement? These are questions which many Negro students are asking. Some of the students have taken part in civil rights demonstrations, some have been beaten up, others have been in jail. A few carry the memory of terrible acts of violence and bloodshed they have witnessed. Distrust, bitterness, frustration have left scars on some that will always show. But, somehow, in spite of all the injustice, when students talk over their problems with you, the theology of the Cross, the sufferings of Christ, union with Christ Crucified offer a powerful motive to sanctify their personal lives. They have an insight into these truths that have often been learned through a personal experience of suffering, poverty, insult and violence.

The work started here by Father Raphael has grown steadily in these three years. The help, interest and guidance from Father Dennis and Father Edward has been very useful. The Province can be proud of our achievement in Atlanta during a very troublesome period. Now a few words about the future of the Newman Apostolate not only at Atlanta University but also throughout the country.

The bishops of the country will have to give much more consideration and assistance to this apostolate. The secular college campus is fast becoming the most dynamic and influential force in the country. The number

of Catholics who will enroll at these institutions will increase each year. More trained personnel should be directed to the secular campus. This seems to include not only priests but also, perhaps, sisters and brothers. And especially Catholic lay teachers should be encouraged to offer their service to the secular campus. Just how they are to come into contact with the college community—the form and shape of the Church-on-campus—is not easy to say. Each campus will have its own possibilities. The people involved will have to use some imagination, some experimentation. To buy a piece of real estate, to establish a Newman House or Catholic Center, is not always the best answer. One solution is to have priests and sisters either enrolled at the college or working as advisors, counsellors, etc., in the college community.

A second factor which will have more influence as the years pass is the place of religion in the curriculum. More universities and colleges are offering credit courses in this field. Some colleges already have accredited courses in Catholic Theology, which presently are taught by priests. Such courses will be more available in the future.

The ecumenical movement will have the most far-reaching influence in this apostolate. Perhaps it will be the key to the future of the Church's work on the campus. Ecumenism is slowly removing many of the prejudices and the mistrust that often exists among the various faiths. Generally speaking, in recent years there has been more cooperation among the various denominations on the secular campus. A notable increase is evident in ecumenical groups and even ministerial associations. Some ministers and priests who are engaged in the campus apostolate are questioning the value of having a Canterbury House, Newman House, Baptist Student Union, Presbyterian Student Center, etc., on the same campus. All of them may offer a needed service to a particular college; the college may be small, in trouble financially, no student union building available or badly in need of classrooms and lecture halls. But on other campuses this is not the case. The "religious houses," the physical plant, does not offer a service—a lounge room, discussion room, food facility, living quarters, etc.,—which is really needed by the college. The college can take care of this. Some foundation or the state appropriation to the college will provide the necessary money. So, in these cases, the various houses or centers operated by the churches will only emphasize, perhaps, the disunity of the Christian Church. A reappraisal of the effectiveness of this splinter-like apostolate on some campuses is long overdue. At some institutions a more ecumenical approach has already been attempted. For

# The Christian Superm

**BODY**

## **CAPABILITIES**

Vegetative growth

Animal perception  
Animal appetites

Through bodily senses

Sight  
Hearing  
Taste  
Smell  
Touch

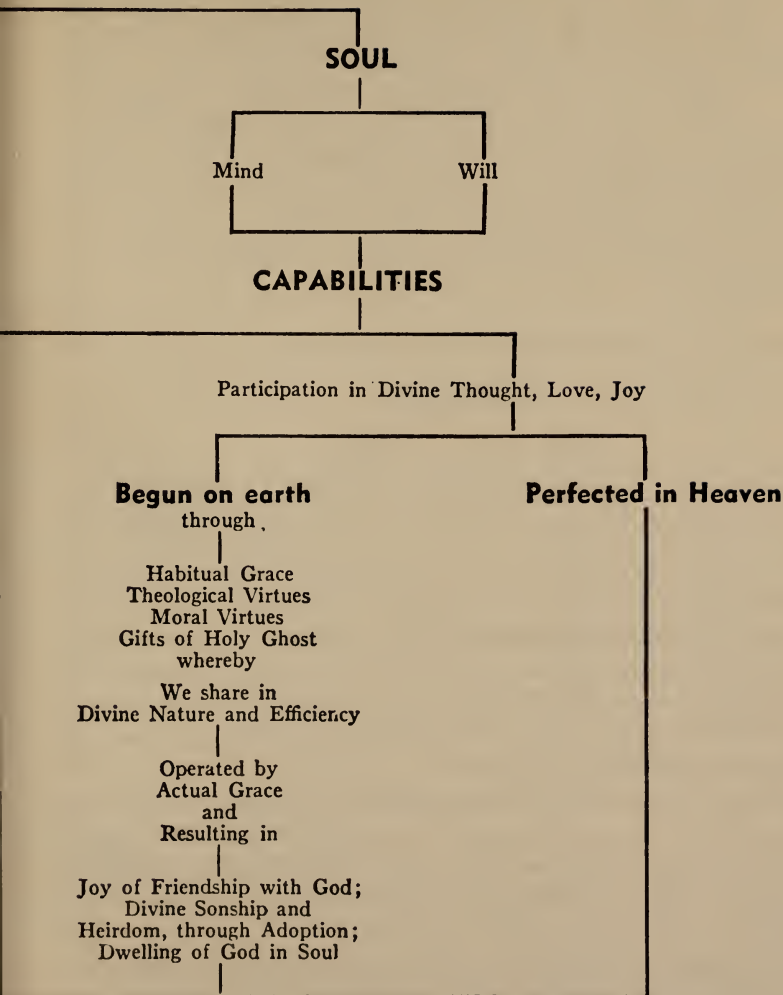
Instrument of Soul;  
Destined for Resurrection  
from the dead, and  
*appropriate* reward  
in Heaven

Human Thought, Love  
(dependent on  
bodily senses)

**SUPREME GRACE—GOD KNOWN THOROUGHLY**



# and His Destiny



, LOVED ARDENTLY, ENJOYED ECSTATICALLY.

colleges which are rapidly expanding and at the new ones that will be built, serious thought should be given to a more united Christian apostolate.

The ideal to strive for, it seems, is the formation of a Catholic community which is an integral part of the college community. It should be recognized as something special, a community different from the city parish. It should be given the opportunity to experiment, to question, to present new ideas and new solutions. The Catholic community or the Christian community will be in a better position not only to evaluate current trends of thought, to assimilate and use the very best that the university has to offer, but also with all the power at its disposal, to encourage, to improve, to enrich the religious and cultural life of the secular campus.

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## Liturgy

### The Divine Office

VICTOR HOAGLAND, CP, STD

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The revision of the divine office, ordered by the Fathers of Vatican II in the *Constitution on the Sacred Liturgy*, is being undertaken presently by a special post-conciliar commission. Some preliminary plans for this revision have been outlined recently by J. Pascher, one of the *periti* of the commission, in an article in *Ephemerides Liturgicae* (Vol. 79, fasc. 6). Though subject to some change, the following principles represent the thinking of the commission thus far:

The revised office will contain fewer psalms. The cursus of psalms will be extended over a two-week period. The psalms of lauds and vespers, however, will remain the same every week. The commission recognizes that a shorter office is necessary for priests actively engaged in the apostolate.

The commission is also aware that the revised office must express the Paschal Mystery. Each week should be a small holy week. Especially on Friday and Sunday, the Church has always prayed from psalms related to the Passion and Resurrection of Christ. In the present office, psalms 21 and 79 are recited on Friday, while psalms 1, 2, 3 and 117 are Sunday psalms particularly commemorating the Resurrection.

The author of the article states interestingly: "Almost all (the members

of the commission) desire that the memory of the Resurrection by given greater honor on Sunday. But it seems an error about the nature of the Paschal Mystery would appear, if only the Resurrection is expressed. It is fitting that the memory of the Passion should be presented with a similar effort. For this reason Friday should present more clearly the memory of the Passion." We can expect, therefore, the Paschal Mystery to be given an increased importance in the construction of the revised office.

The commission also seems to have decided that all the psalms be retained in the recitation of the office, even the so-called "cursing psalms," since these, too, are integral to the prayers of Christ and His Church.

In the arrangement of the hours the commission favors the arrangement of the psalms in a continuous order as has been traditional, with special psalms, however, assigned to lauds, vespers, and compline, and to the Friday and Sunday offices. For lauds the structure of 4 psalms and a canticle will be retained. Vespers also will have 5 psalms, but possibly a shorter form of vespers will be provided for occasions when the people participate.

The ordinary arrangement of matins will be similar to the Easter office with its three psalms. The *Constitution on the Liturgy* has directed that the readings at matins be longer and the whole office of matins be adaptable for recitation at any hour of the day.

Besides this report from the post-conciliar commission, a number of suggestions have appeared recently in liturgical writings, for increasing the spiritual effectiveness of the divine office, especially in choir. One suggestion concerns the relationship of public and private prayer. Basing themselves on ancient monastic practice, some authors recommend that small periods of silent prayer—perhaps from 3-5 minutes—be joined to the chanting. The end of each hour would be the logical place for this period of silent prayer.

Another point recently under discussion, which also bears upon the effectiveness of choral prayer, is the interpretation of the psalms as Christian prayer. Are the psalms still usable prayer forms for us today? The history of Christian prayer firmly establishes the place of the psalms as one of the chief prayer forms of our ancestors in the faith. The extensive commentaries of the Fathers of the Church on the psalms and their use by succeeding ages testify to their importance in Christian spirituality. Yet it is a fact that with the venacular translations presently introduced into the liturgy, many religious and laymen are getting their first introduction to these prayers, and they are finding them very difficult.

Both the laity and religious must be given increased formation in the spirit and the meaning of the psalms, and this, above all, by preaching and catechetical instruction. It is regrettable that preaching on the psalms, so widespread in the past, both in popular and monastic preaching, has declined so much in our times. It seems that preaching once again must make the psalms one of its important sources.

Yet how are we to understand the psalms today? Certainly we know now much more about the literal meaning of the psalms and their primitive Hebrew setting, from modern biblical science. But is it enough, especially in liturgical preaching, to limit ourselves to preaching on the psalms in their literal sense?

B. Fischer, in an article appearing in the September issue of *The Furrow* (1965) defends the traditional Christian usage of the psalms in preaching: "Certainly one could and should preach on the literal meaning of the psalms, such as was intended by the Old Testament authors. But to limit oneself to this line would be to miss precious opportunities. There is a fulfillment sense of the psalms when they come from the lips of one praying under the New Testament. It is true that many particular interpretations of patristic times are insipid to our taste: they are frequently artificial and seek to christianise the psalm for force. But the basic principle of the fulfillment sense remains valid for us too, that we may look on Christ as the true suppliant in the psalms, the "choirleader" of redeemed mankind; and, at the same time, in virtue of the two natures which are His unique prerogative, He is the one to whom the psalms may be addressed. At all events, when commenting on liturgical psalmody (the antiphons of the ancient feasts are proof of it), one must always reckon with the fact that the psalms have been understood in a Christological sense."

Our modern scriptural commentaries are rightly concerned with the literal sense of the psalms, yet there is presently a lack of writings on the Christological and liturgical use of the psalms. Certainly reading the commentaries on the psalms produced by the Fathers of the Church will help to supply for this lack. But we hope that some modern works will be produced to help us in this field so important to prayer and preaching.

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"Grammarians are considering doing away with the exclamation point. People just aren't surprised at anything, any more."

—*Hoosier Schoolmaster*



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# Canon Law

## Again—the Vernacular

DAMIAN TOWEY, CP, JCL

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In the December 30, 1965 issue of *Acta Apostolicae Sedis*, there is an Instruction regarding the language to be used by religious Institutes in the celebration of the community Mass and the recitation of the Divine Office in common. The document, unique from the point of view that it was issued by the Sacred Congregation of Rites, the Sacred Congregation of Religious and the post-conciliar Commission for the implementation of the *Constitution on the Sacred Liturgy*, treats of several points especially pertinent to Passionist monastic seminaries.

Recent events culminating in protest marches and subsequent expulsions from the seminary as a result of such protests—all of which were given extensive newspaper coverage—have given rise to the somewhat cynical attitude that Rome is shutting those windows through which the winds of change were blowing a bit too draftily for Curial backs. However, a careful reading of the Instruction (and needless to say, the Second Vatican Council *Constitution on the Liturgy*), might obviate a great deal of the “hue and cry.”

Of particular interest to us Passionists are those parts of the Instruction regarding the use of the vernacular in the Divine Office, by religious clerics not bound *in choro*, and the use of the vernacular in the celebration of the community Mass.

Paragraph 4 of the Instruction states that “clerical religious communities not obliged *in choro* may recite in the vernacular, those parts of the Divine Office at which, by virtue of the Constitutions, the lay religious also are bound to participate.” The key phrase, of course, is: “*vi Constitutionum, etiam religiosi laici participare tenentur.*” Is this applicable in the case of our religious brothers? It would appear not, according to the strict letter of the law, since our Constitutions do not oblige our brothers to the Divine Office. But in the context of Vatican II and in the spirit of virtually all the conciliar documents as well as our own particular law, such a conclusion seems utterly fatuous.

After all, our religious—clerics and lay brothers—are bound to what we collectively call “the Observance,” and a notable part of that observance is the recitation of the Divine Office. Furthermore, paragraph 169 of

the Rule states that "during the recitation of the Divine Office in choir, the Brothers shall say the "short breviary" or one of the approved "little offices." Or, they have the option of reciting certain other prayers determined by the Rule. In the Regulations, it is prescribed that the brothers be present in choir with the rest of the community, and that during this time, they are to say "the Office (N.B.: The term used is "*officio*" *simpliciter*) or short breviary or prayers required by the Rules and Constitutions." (paragraph 156) While it is perfectly true that the brothers have complete freedom to choose any of the forms of prayer prescribed by the Rules and Regulations, it is certainly the mind of the Church that *all* the faithful be "encouraged to recite the *Divine Office*, either with the priests, or even individually . . . since the divine office is the voice of the Church—that is, of the whole mystical Body publicly praising God." (*Constitution on the Liturgy*, nn 99, 100) However, to prevent misunderstanding, it should be noted before passing on, that "they too perform the public prayer of the Church who, in virtue of their constitutions, recite any short office, provided this is drawn up after the pattern of the divine office and is duly approved." (Ibid., n. 98)

The Decree of Vatican II on the *Adaptation and Renewal of Religious Life* further supports the view that brothers recite the divine office. Paragraph 15 of this document lays special stress on the tremendous value of a common life "lived in prayer and the communion of the Same Spirit." In order "that all the members be more closely knit by the bonds of brotherly love, those who are called lay brothers . . . should be drawn closely into the life and work of the community" (n. 15): What *work* fosters greater unity among brethren than the *Opus Dei*? It seems to me that it would be an anomaly without precedent to interpret paragraph 4 of this Instruction in such a way as to deprive our lay religious of this ecclesial service to which they are invited *explicitly* in the *Constitution on the Liturgy* and at least *implicitly* in our particular Constitutions. By joining their voices with the clerics, "they are not only fulfilling a duty of the Church, but also are sharing in the greatest honor of Christ's spouse, for by offering these praises to God they are standing before God's throne in the name of the Church their Mother." (*Const. on the Sac. Liturgy*, n. 85)

Paragraph 5 of the Instruction states that "the right of determining the use of the vernacular for parts of the Divine Office belongs to the General Chapter, or, having previously sought the opinion of the Religious, to the General Council of the Institute."

Paragraph 6 goes on to state that "as often as a decree of this kind might require a change in the Constitutions, this must be approved by the Sacred Congregation of Religious in cases which concern an Institute approved by the Holy See.

Paragraph 19 of the Instruction states that "in the celebration of the community Mass, besides the Latin, clerical religious institutes not bound to choir, may use the vernacular, within the limits determined by the competent territorial authority ("*aliquoties in hebdomada*") sometimes during the week, (for example, two or three times)." The deliberate use of the indeterminate *aliquoties* in the Instruction seems to indicate that the authors of the document are giving institutes such as our own, considerable latitude in regard to the use of the vernacular. As a matter of fact, the Instruction gives far more latitude in this matter than either the *Constitution on the Liturgy* (cf. n. 36) or the Instruction for the proper implementation of the Sacred Liturgy of Sept. 26, 1964. It seems to me that the "two or three times" mentioned by way of example is to be understood merely as indicative.

In any legislation, something that is given by way of example cannot conceivably be interpreted as taxative. Whenever the lawmaker wishes to set a rigid limit on any particular action, he does so categorically: cfr. canons 820, 821 as well as the Decree of the Sacred Congregation of Rites, re: the Rite to be observed in the distribution of Communion under both kinds, 15 April 1965. Therefore I think clerical religious institutes not bound to choir might use as much of the vernacular as permitted by competent territorial authority in the celebration of the community Mass, more often than the two or three times a week given merely by way of example. It may be noted in conclusion that even when the Mass is celebrated entirely in Latin, it is the mind of the legislator that the lessons may always be in the vernacular. (Cf. paragraph 17 a)

### Kerygmatic Canon Law?

Defending Canon Law today is something like opting for greater Medicare coverage before the AMA. Some theologians see little or no good in it. To wit, writing in the December, 1965 issue of the *Irish Ecclesiastical Record*, Father Enda McDonagh states: "The delay in the renewal of moral theology was compounded in our own day by its close association with canon law. . . . [In the work of such renewal], a post-graduate training in canon law is not necessary and scarcely helpful!"

Really, Father McDonagh! On November 20, 1965, speaking to the

members of the Commission for the Revision of the Code, Pope Paul VI stated that, Canon Law is based "on the principles of natural law, scripture, tradition, decrees and all the other bonds directly associated with theology." The Pope went on to criticize those "who despise the Code of Canon Law, affirming that the letter kills, while the spirit quickens. The law needs the letter." He disparaged "those who say there is a difference between the juridical Church and the ministerial Church and the Church of charity . . . . The charitable Church cannot exist without laws." He said it was out of the question to support those who contend that, the Church should confine itself to its ministry rather than its government, on the ground that there should be "no barrier between Christ and His followers."

Lest it be feared that Canon Law is utterly anachronistic, we point with some measure of pride to the recommendations of the Canon Law Society of America, at its 27th annual convention, held in Chicago, October, 1965. The norms considered necessary for Renewal, and approved unanimously by the members of the society, are these:

1. That there be a re-evaluation of the nature and purpose of the law in so far as it tends to perfect the people of God.
2. That in this re-evaluation cognizance be taken of the current scriptural and theological clarifications of the nature and mission of the Church.
3. That charity and pastoral concern be strong motivating factors in the formulation of the law—e.g., laws of burial, laws affecting non-Catholics, laws concerning annulments and dissolutions of marriages.
4. That in addition to the concepts of Roman Law, the concepts of Germanic, Anglo-American, and Oriental Law be considered in the formulation of the revised Code of Canon Law.
5. That there be a careful scrutiny of those laws which were formulated in the historical context of conflict with Jews, Protestants, Orthodox and/or other religious or secular bodies in so far as these laws may lead to inferences of lack of justice and lack of charity.
6. That persons who were not baptized in the Catholic Church, or who were not converted to the Catholic Faith, be exempt from purely ecclesiastical laws.
7. That the content and terminology of the law be formulated with



the presumption that persons who are not Catholic are persons of integrity and good faith.

8. That the objections of non-Catholics to the laws of the Church be thoughtfully considered, inasmuch as these objections may point to a lack of justice, equity or charity in the law.
9. That the penal laws be drastically curtailed and simplified and that their application, for the greater part, be placed in the hands of the local Ordinary or regional and national conferences of Bishops.
10. That an accused person be not punished unless he is aware of the nature of the accusation, the identity of his accuser and the evidence of the truth of the accusation, and he has adequate opportunity to defend himself.
11. That wherever possible decisions, permissions, and delegations, now reserved to the Holy See, be transferred to local Ordinaries.
12. That the safeguarding of the rights of persons be on a par with the safeguarding of the dignity of Sacraments.
13. That the rights and interests of priests and religious, other than pastors and superiors, be defined and safeguarded.
14. That very serious consideration be given to the fact that, under the present laws of procedure, persons seeking annulments or dissolutions of marriages often suffer a grave injustice, inasmuch as they are not given an adequate opportunity to vindicate their rights or to seek relief.
15. That the rights and interests of the laity be clearly defined and safeguarded.
16. That the freedom of conscience of the individual person be respected and safeguarded—e.g., laws concerning the prohibition and censure of books.
17. That the work and experience of the United Nations and the World Council of Churches be taken into consideration in the formulation of the new law.

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"A college graduate who has not learned how to use his mother-tongue with grace, precision, and clarity is not an educated man, no matter how great the quantity of information he may have stored away."

—Dr. Grayson Kirk, Pres., Columbia

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# Mission Source Material

ROBERT O'HARA, CP, MA

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Père Galot is a Jesuit from Eegenhoven-Louvain, whose prolific writings are rapidly becoming better known in the original French and translation. I might call attention here to an article of his which appeared first in *Nouvelle Revue Théologique*, February 1964 and in *Review For Religious*, November, 1965, "The Priesthood and Celibacy." It is a scholarly and beautiful treatment of a subject which has recently been the object of attack from many directions. Galot makes it very clear that proponents of celibacy in the priesthood need not be apologetic and on the defensive. On the contrary, he points out that, wherever married clergy have existed simultaneously with celibates, the former tend to be looked upon as "second class priests." Second Class Priesthood, anyone?

My immediate concern is a splendid book recently authored by Galot, *La Rédemption Mystère D'Alliance*, 401 pp., Museum Lessianum, 1965. So far as I know it has not yet been translated but one can confidently hope it soon will be; it is a "must" for Passionists. The treatment is too thorough to be adequately summarized in this short space. These are a few samplings of his views.

Galot sees the Redemption in terms of the alliance entered into between God and man. The first promise of alliance was made to Noe and finally established on Mt. Sinai when Moses, sprinkling blood on the people, declared: "Behold the blood of the covenant which the Lord has made with you. . ." (Gen. 24,8). The formation of this alliance was a gratuitous act upon the part of God in which he revealed His omnipotence, His transcendence and, above all, His love. He was the God who protected and saved and He did so because He loved.

Man's sinfulness violated the union between God and man but became the occasion of the Redemption. The Redemption is the final form in which the power and the love of God fulfilled the covenant. The radical meaning of redemption is a liberation. The Redemption reestablishes the alliance by way of reconciling sinful man with God. This reconciliation involves freeing man from the power of Satan and the slavery of sin.

It would be well to note the author's stress on the role of Satan in man's destiny because, it seems to me at least, we have tended to neglect it in

recent years. Very probably, there was too much preaching about the devil in the past, but there has been a swing too far to the other extreme. Père Galot emphasizes as one of the basic effects of the Redemption "the triumph over Satanic power," p. 55 ff. He states that man is responsible for his own sins but Satan makes use "of man's tendencies and instincts," p. 59; and, through his sinfulness, man becomes subject to the devil: "Christ has indicated this power in calling the demon 'the prince of this world' which, in the pejorative sense of the word, correctly means humanity as constituted in a sinful milieu." He continues: "The drama of sin and Redemption has, so to speak, a triangular aspect. God and Satan confront each other in a conflict in which man is the prize. But neither the one nor the other can carry off the victory except through man himself," p. 60.

He further suggests that the malice shown toward our Savior by His enemies can be explained only in terms of the invisible action of Satan. Moreover, that hostility carries over to ourselves. Galot makes a very good point in stressing that our spiritual warfare is not simply a conflict between spirit and flesh as it sometimes is depicted. Rather, "the fundamental conflict is on the level of spirit, between the spirit of good and the spirit of evil, between God and Satan," p. 62.

He sums up the slavery of sin under these headings: 1) The disappropriation of self; 2) The darkening of the intellect; 3) The degradation of the moral will; 4) The gradual deepening of enslavement. "In the New Testament," he states, "the alliance involves a veritable liberation from sin," p. 63.

In a section, 228 ff., which is worthwhile reading, he takes up the problem of how sin can be an injury to God who is transcendent and immutable. There are some today who prefer to speak of sin as a refusal of God's love but, according to Galot, while this is true, this definition is limited to what one might call the negative aspect of sin, but sin involves more than that; sin not only rejects God's love, something which is simply finite on the part of man; it also has, as St. Thomas puts it, "*quandam infinitatem . . . ex infinitate divinae majestatis.*"

The Redemption is accomplished by way of the sufferings and death of Christ. The Passion is a sacrifice offered to the Father. This sacrifice establishes the new covenant. In instituting the Eucharist on the night before His death, Our Savior declared: "This is my blood of the new testament. . ."

Galot strongly emphasizes the cosmic aspect of the Redemption. This

was firmly grasped in the first centuries and has assumed a new interest in recent years. Even in the Old Testament, the concept of the God who saves is prior in time and importance to the God who creates but, of course, the two truths must be coordinated at all times. Just as the creation of the universe and man are related to man's spiritual relationship with God; just as man's sin had an impact upon the natural world, so also the Redemption must be seen in relationship with the whole created world from angel to atom.

He warns that there are dangers in over-stressing the cosmic aspects of the Redemption. He writes: "The cosmic aspect of the Redemption doesn't suppose a materialization of the efficacy of the Redemption, as if the Redemption were essentially a physical transformation of the world, destined to repair the physical deviation produced by sin. . . . There is not a materialization of the work of salvation but rather the personalization of the universe. The universe is associated with the fate of the human person; matter enters the sphere of the personal. ." p. 56.

Galot recalls that the ancient Church, under the influence of Platonism, tended to stress the redemptive efficacy of the Incarnation itself, the elevation of the world and humanity by the "being" of the Incarnate Son of God, with a consequent deëmphasis on the role of His sufferings. In this perspective, the specific purpose of the Passion was not seen as clearly as in those theologies which stressed the satisfactory aspect of the Redemption.

It would seem that some contemporary authors are moving back toward ancient positions. For instance, "even some Catholic authors lay much stress on Christ freeing from sin since He is the Light and Life that disperses the darkness of sin, rather than on the redemptive death of Christ." Cf. *The Concept of Redemption According to the Gospel of St. John*, Joseph Lachowski, who cites as an example of this view, F. X. Durrwell, *La Resurrection de Jesus*, p. 58, Cf. n. 5, p. 12, op. cit.

However, Galot proves that the Redemption was accomplished through the sufferings of Our Saviour who fulfilled the prophecies of "the suffering Servant" of Isaias.

Galot also treats at great length the place of the Resurrection in the Redemption; in fact, the subject takes up almost a third of the book. He follows St. Thomas in concluding: "The Resurrection is the instrumental, efficient cause of grace and salvation, of the spiritual life of the soul and of the future resurrection of the flesh. The Resurrection acts only instrumentally because the principal causality belongs to God alone." He points



out that St. Thomas doesn't answer explicitly whether the Resurrection "*in fieri*" or "*in facto esse*," the act of rising or the state of having risen, is the cause, but he thinks that St. Thomas leaned toward the view that it is the Risen Christ who exercises this causality rather than the past event of the Resurrection. Cf. p. 333.

I trust this synopsis will reveal the doctrinal richness of the book, and how much of it has a bearing on our mission preaching.

Pondering upon death has long been one of the preferred occupations of man. Long ago, Plato through the mouth of Socrates affirmed that the "study of philosophy is nothing else than learning how to die." The subject was one of the staples of mission and retreat preaching until very recently, when it seemed that a certain embarrassment was felt in some quarters, as if the mystery were too medieval for modern tastes. It was a conclusion too hastily arrived at, for in existential sectors, speculation about death is very much *à la mode*. A recent work makes this clear: *The Mystery of Death*, Ladislaus Boros, S.J., 201 pp., Herder and Herder, 1965.

The author is very much influenced by Heidegger and Marcel, which means that the book isn't easy reading; at least, not for one trained according to Thomistic existentialism. However, he does prove that there is still much profit to be derived from contemplating death. It seems to me that his stress on the fact that dying is not something which happens to us, but something which we do, is worthwhile. All through life we teeter on the edge of nothingness, only to pass out of time eventually into that which is beyond time. Nevertheless, there is not a complete break between the two states of being; on the contrary, there is continuity. The ego that has its being in time is the same that has being beyond time.

Our author enters the controversial in analyzing what happens precisely in the passing from here to there. Traditionally, we state that the decision we make in our last moment in time is the one that determines our eternal destiny. Boros says that "in death it becomes possible for us to posit something absolute by way of our decision; i.e., to open ourselves up to the absolute," p. 94. As I read him, he would seem to depart from the traditional view and affirm that one makes a free choice on the other side of time, in new conditions of being, and that first and free choice under these new conditions is the decisive one for man.

Furthermore, in arguing for the superior relationship with reality which being freed of the body affords the soul, I suspect that Boros inevitably ends up with a kind of Platonism which we have long since struggled to get rid of and with good reason.

I don't think the author's views, as such, are matter for mission preaching but the very existence of the book would suggest not to abandon preaching on death—not if one wants to belong to “the in-people.” Ponderosities about death are very much avant-garde.

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## Retreat Source Material

CRONAN REGAN, CP, STD

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### *Council Documents:*

The most valuable source materials for retreat sermons are the Constitutions, Decrees and Declarations of Vatican II. Translations are now available at nominal cost from the NCWC (1312 Massachusetts Ave., NW, Washington 5, DC.); the Daughters of St. Paul (50 St. Paul's Ave., Boston, Mass., 02130—in inexpensive pamphlet or in single bound volume at \$3.25); Our Sunday Visitor (Huntington, Indiana, 46750). All these are the NCWC translation. The booklets from Washington are made more serviceable by an index and study helps. By the time this is printed *The Documents of Vatican II* edited by W. M. Abbott, SJ, with new and accurate translations, and introductory articles and commentaries should be available (pp. 816. paper, 95¢, cloth, \$10.00). New translations are needed. [There are some very misleading translations now circulating—e.g., *Lumen Gentium* #41: “They (the bishops) ought to fulfill this duty (their ministry) in such a way that it will be *the principal means* also of their own sanctification” does not render accurately: “*quod ita adimpletum, etiam pro eis erit praeclsum sanctificationis medium*”—and the change from “an eminent means” to “the principal means” could give a false direction to a conference on priestly holiness.] America Press has done us the service of publishing a slender pamphlet, *Outlines of the 16 Documents Vatican II* (pp. 110, 50¢), that can guide us quickly to the structure and main thrust of the documents.

### *Commentaries*

A great deal of periodical literature can be expected by way of commentary on the Council Documents. *Ave Maria* ran during Lent a series based on the *Decree on the Lay Apostolate*, entitled “The Church's Great Society” (2/12/66 to 4/9/66). The authors are all accomplished laymen and their orientation is practical and immediate: what do these insights and directives mean for me right now? An example of the materials available

is indicated by the following summary of W. J. Jacobs, "Do I Have To—Is the Apostolate Optional?" (2/19/66):

This article answers two basic questions. Why must I be in the Apostolate? And, how can I do it? One must because, "to be a Christian (Baptism, Confirmation, Eucharist, etc.), one must do Christian things." As to the "How," one must always keep in mind that "Our concern is the world—that is, as we find it, where we find it. Our task is to give to that world the best we have." This requires interior and constant growth, a high degree of competence, and an awareness that Christianity embraces the totality of life.

But there are wrong ideas about the "How" of the Apostolate. There is the "kind of Christian who equates his goodness with his donations: 'I can get it for you wholesale.'" Or the so-called 'Catholic Intellectual:' "Criticism we need. This kind we don't." Or the kind who always can say, "And I said to Father. . . ." Etc.

J. recommends: "A good procedure for most people seems to be to pick out one or two organizations they find convenient and apostolically effective and become good members." Practical suggestions run the gamut: "The town might need a better library." "Many good Christians serve best by running a ball club." "Old people are starved for visitors." "Catechetical work." "Being a friend (not a psychiatrist, priest, or lawyer) and listening to 'one who hurts.'" "Smiling, but not just because the manual says so." Etc.

### *Other Materials*

B. Haring, CSSR, *Christian Renewal in a Changing World* (Desclee, N.Y., 1965) pp. xxi, 480. \$6.75.

Father Haring needs no introduction. His book is a brief treatise on moral theology, but done in a way that presents a synopsis of the riches of a truly Christian life, lived as a response to the gift of God. It is marked with the stamp of the author's balance and warmth. In their own efforts at Christian renewal, retreat preachers will find valuable marshalling of material in the synopses that are placed at the beginning of each chapter or section. His treatment of the Law of Christ (3-24), Christian Freedom (51-63), Purity of Heart (141-160), the Theological Virtues (174-258), and Conversion (380-405) are particularly provocative as source material for retreat sermons.

D. P. O'Neill, "Forming Christian Consciences," *The Living Light*, Vol 2, No. 2, Winter, 1965-1966, pp. 6-19.

A chatty article concerned with applying the data of developmental psychology to the problem of the way to form a true Christian conscience, free from the anxiety symptoms of scrupulosity, positively open to the love of God, and not merely conforming to a wholly exterior norm of behavior.

Conscience develops through three stages: 1) the level of instinctive feeling and reaction, conforming to avoid losing love and security; 2) the level of conscious response to love and objective values; 3) the level of Christian conscience, of holiness and sin, where the child begins to appreciate God as the center of love from whom all love and law derives.

The author suggests that the child may be between 8 and 12 years old before being capable of a fully conscious decision of commitment to God's love—or conversely of the deliberate and fully personal retreat that is formal sin. If this be true, it is hardly good pedagogy to give children lists of objective mortal sins when they are practically incapable of appreciating the meaning of mortal sin.

Consequences are: "that the whole of moral education should be a training in love under the guidance of the Holy Spirit; that parents and teachers should always be making sure they are not obscuring or obstructing this work of love in the child's soul; that the Church's teaching about hell can have no meaning except terror for a child, until he is old enough to understand personally something about mortal sin, since mortal sin is a tentative beginning of hell on earth; that they should never attempt to frighten children into goodness, by false threats about God not loving them when they are bad, since children need the same total security of love at the spiritual level that they need at the natural level of family life."

### *Retreat Meditations*

Some of the following devotional books have been mentioned in these pages before. The first is a timeless gem, the others are fascinating pieces that are studiously contemporary. Any of them can be a help to preparing material that takes colloquy form.

A Monk of the Eastern Church, *Jesus, A Dialogue with the Savior* (Paulist Press, 95¢).

L. Evelyn, *That Man Is You* (Newman, \$4.50)

L. Evelyn, *We Dare to Say Our Father* (Herder & Herder, \$3.50)

M. Quoist, *Prayers* (Sheed & Ward, \$3.95)

M. Boyd, *Are You Running with Me, Jesus* (Sheed & Ward, \$3.95)



QUOTATION  
OF THE  
TRIMESTER

"Above all things, we wanted to  
be priests and Passionists. So,  
despite hardships, we persevered.  
It was that simple."

—A Senior CP  
'16—'66

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"Directors and teachers need to be keenly aware of how greatly the outcome of seminary formation depends on their own manner of thinking and acting."

—Vatican II  
*Decree on Priestly Formation*  
 (Chapter III)



*"... The word of the cross ... is ... to us ... the power of God."*

(1 Cor.: 1:18)

# Verbum Crucis



Vol. IV

July, A.D. 1966

No. 3

# Verbum Crucis

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JULY, A.D. 1966

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Province of Saint Paul of the Cross

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## Guest Editorial

✦ QUENTIN OLWELL, CP, DD

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During my recent trip from Tokyo to New York, I had a very interesting discussion with my seat companion. From our conversation, I gathered he is a fairly good Protestant. He is a dedicated man, fully wrapped up in his business ventures, and willingly puts up with many things he dislikes. He has to travel a great deal, and is thus taken away from home and family. He suffers from the "jet lag" consequent on his many long flights. Home but a short time, then off again. His travels take him to Africa, the Near and Far East.

He expressed the fear that, being so fully and almost entirely taken up with the demands of business, was undermining the foundations of his life as a human being. He had a keen interest in good music and literature, but could no longer find time for them. He wanted to be more of a home and family man, to really belong to the community in which he had his home. He desired to be involved in the various civic, cultural, and philanthropic activities of the community. But his excessive involvement in the activities of his firm was depriving him of all that.

My part of the discussion was to admit that, such excessive involvement in his work could be a danger, and perhaps lead to spoiling one's life. I tried to point out, however, that if some fundamental first principles were kept hold of, such a life could be lived without succumbing to its dangers. I spoke of an abiding faith in God, and reminded him that the practice of one's religion could be carried out, even though place and circumstances entailed sacrifice. I emphasized prayer and trying to live in union with God, even though deprived of the familiar home surroundings which would make it easier.

After this long discussion—the flight took thirteen hours—he dozed off and I went back to the *Reader's Digest*. Later on, he thanked me rather profusely for the talk we had and expressed great pleasure for the opportunity. He said he was determined not to let his life be secularized. The word was his.

Most of my life as a Passionist has been lived in the foreign missions. It has been, necessarily, a life of full apostolic activity—a life connected with

the secular life of the peoples among whom my priestly work took me. My first years in China found me spending many hours, daily, running a medical clinic. I expended much time in learning the language. I spent many hours trying to acquire property and, having acquired it, I had to give time to renovating buildings, or building new ones. Catechizing the pagan people, hearing confessions, preparing sermons, daily Mass, sick calls, the various devotions for the people were all worked into this busy daily schedule.

1929—1930, I returned to the Province for my first furlough. Months at home gave me time to get a proper perspective on a true priestly and religious life. The old adages really helped: No one gives what he has not. And: All work and no pray may ruin everything, even though the work is priestly, apostolic activity.

The talk with my companion on the plane took my thoughts to the Ecumenical Council and its Constitutions, Decrees, and Directives. The outcome of these is, as should be, an all-out active, apostolic life by every priest, no matter where he is. To implement the outpourings of the Council, more study, more research, more activity, more “go-go” are musts. Young priests must get into the “opening of the windows and the letting in of fresh air” of the *aggiornamento*. Middle-aged and older priests must make the sacrifices called for by the many improved ways and means of caring for the souls of the faithful, and bring them to a more knowledgeable and closer union with Christ.

However, in all this newness and activity, care must be taken that our life be not secularized. The renewal called for by the Council does not mean that, the Church must conform to the secular age in which it now lives. It does not mean that the norms of the modern world are to be accepted by the Church as her own. What the Church is aiming at is, precisely, the renewal of her own true character. In all this, the model and example is none other than Christ the Founder. The gospels tell us of the phenomenal apostolic activity of His public life. They tell us also of the proper balance Christ kept between His active life and His union with the Father, exemplified by the forty days of prayer and fasting, by the going aside often for meditation.

“It serves the best interests of the Church for communities to have their own special character and purpose. Therefore, loyal recognition and safe-keeping should be accorded to the spirit of founders, as also to all the particular goals and wholesome traditions, which constitute the heritage of

each community.”\* As Passionists, we have our own spirituality, bequeathed to us from our holy Founder, Saint Paul of the Cross. Its quintessence is Christ’s Passion and Death. Living true to it, no Passionist will be in danger of being secularized by the modern world and its norms.

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\* Vatican II: Decree on Appropriate Renewal of Religious Life: 2b.

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## Editorial

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Annually, on September 14, we observe solemnly a titular feast of the Congregation—a day when the liturgy sounds an especially vibrant, responsive chord upon the heartstrings of a Passionist.

Considered in depth, the reasons for the Exaltation of the Holy Cross are reasons for exultation. September 14 is more than a yearly reminder of the recovery of the True Cross, as narrated in the lessons of the second nocturn. Upon earth and in heaven, the Cross has become exalted as the providential instrument of a God-Man’s victory. It stands for a divine triumph over humanly apparent failure. Were the victory a triumph of the God-Man solely, we would be glad for His sake, we would spontaneously congratulate Him. But, as we acknowledge in the Nicene Creed: “For *us men*, and for *our* salvation, (He) came down from heaven . . . and was also crucified *for us* . . .” Obviously, our welfare is the only reason for His passion unto death. Hence, His victory, His triumph is ours. Furthermore, we have to hail the Cross as “our only hope.” To contribute to the exaltation of the Cross becomes the privileged duty of every Passionist, when he proclaims: “I do vow to Almighty God . . . to all the Heavenly Court . . . a diligent endeavor to promote . . . devotion to the Passion of Our Lord. . . .”

We are well acquainted with the scriptural good news of our redemption. We are conversant with many theological insights into this evidence of God’s devotion to man. However, it is only too easy for our sense of appreciation to lose edge. Decorative crosses abound, as ornaments. Ornate crucifixes distract us. Mileage between our own whereabouts and Jerusalem, the monotonous march of 1,966 years—all conduce to becloud the realities of Calvary. We tend to become myopic.

Willy-nilly, we suffer both physically and psychologically. Our individual careers are a passion unto death. That career may be long-lived, as it was with Paul of the Cross; or, short-lived as it was with Gabriel, who died within a few months of the priesthood. That passion will entitle us to share the relief, the triumph, the exaltation of the God-Man—provided we make it a co-passion with His, provided we make our passion unto death *sacred*. "Christ suffered for us, leaving an example that you should follow His steps." (1 Peter: II:21)

Whether we exalt the Cross by way of the spoken or written word, or by the less conspicuous apostolates of prayer and suffering, we do so with the conviction that, "the word of the Cross is the power of God and the wisdom of God." (1 Cor.: I:18—25)

—AMcD.

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## Passiology

### Ecumenical Apostolate

VICTOR DONOVAN, CP, STL

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There was a time, within recent history, when it would have been a painful experience to undertake a two-thousand word column for *Verbum Crucis*, on the subject of Christian ecumenism in its application to modern Jews. The material on the subject was then so scarce and so scattered that it was extremely difficult to uncover. Those who sought to create some for themselves, by going to synagogues and speaking to Jewish groups, were considered suspect. Any priest with the name "Donovan," who would publish articles decrying anti-Semitism among Catholics, was accused of treason to his ancestors and besieged with anonymous messages, seeking to "put you wise" to the Jewish conspiracy at work undermining Christianity.

Now all this has changed! There is no longer any problem in finding material for such a column. The sound of "one voice crying in the wilderness" has been amplified a thousand times over. For 2,221 Bishops raised their voices last October at the Vatican Council, and voted overwhelmingly to deplore "the hatred, persecutions, and displays of anti-Semitism staged against the Jews, at whatever time in history and from any source." Their



*Declaration on the Relationship of the Church to Non-Christian Religions*, opened floodgates of good will in favor of the Jews. Publications of every kind made their appearance, reflecting the new attitude of the Church toward the Jews. They ranged from elementary textbooks in religion up to missals on altars. This new attitude of mind and heart may be best described in the words of the Conciliar Fathers, who said: "Since the spiritual patrimony common to Christians and Jews is so rich, this sacred Synod wishes to encourage and further their mutual knowledge of and respect for one another, a knowledge and respect born principally of biblical and theological studies, but also of fraternal dialogue."

The joy felt by one who has prayed for this welcome change of attitude toward the Jews for over thirty years, is akin to the satisfaction of the ancient Simeon. For, like Simeon, our eyes too have seen "another Christ," Pope John XXIII, welcome the Jews with open arms, saying to them: "I am Joseph, your brother." We have seen in our own lifetime another Vicar of Christ, Pope Paul VI, breaking with tradition by flying to Israel in order to tell the Jews of the world that, the Church's positive concern is defined for them in that one meaningful Hebrew word: "*Shalom!*", meaning "Peace!"

The hope of Pope John for "the dawn of a new Pentecost" has been realized. The modern Jews, who saw the Pope and other members of the hierarchy in the streets of their Holy City, Jerusalem, said of the Church today what their forefathers had said of St. Peter and the other Apostles of two thousand years ago: "We have heard them speaking in our own language of the wonderful works of God. And all were amazed and perplexed, saying to one another: What does this mean?" (Acts 2:11-12)

The question was on the lips of everyone: "*What does this mean?*" Many attempts have already been made to give a satisfactory answer. But the answers are as varied today as they were then, at seeing the signs of the outpouring of the Spirit upon the first disciples of the Nazarene. We have no need to mention those who belittled and scoffed at the results of the Vatican Council. They had their counterparts in the days of the Church's first efforts at ecumenism. For they said of the Apostles: "They are full of new wine!"

Some were deceived by the false and misleading headlines of the secular press, to the effect that the Church "absolved," "acquitted," "forgave," "pardoned" the Jews. They were violently indignant, and rightly so. For, as one of their writers put it: "My people resented the declaration as a

presumptuous acquittal of, or pardon for the Crucifixion." These good people have since come to understand that the Council was not *exonerating* the Jews. On the contrary, it was more an act of public contrition on the part of the Church for the injustices of the past.

The finest Jewish appraisal of the meaning of the Vatican Council was given by Rabbi Marc Tanenbaum, Director of Inter-Religious Affairs of the American Jewish Committee, in speaking over the Hour of the Crucified, February 20, 1966. "I would judge its impact—as contrasted with Vatican Council I—as having constituted a revolution. . . ." He went on to describe the personal thrill he had as a Jew, in attending some of the sessions of the Council: "Not in my wildest dreams did I ever think that one day I'd be standing at the altar of St. Peter's Basilica, looking out at twenty-two hundred Council Fathers *discussing declarations dealing with Catholic-Jewish relationships.*"

The Rabbi quoted various members of the hierarchy who publicly asked "for absolution for the collective injustices suffered by the Jews across the centuries." He concluded his remarks by saying: "These were deep, genuine sentiments which emerged out of the hearts of the leaders of Catholicism on its highest level."

We agree one-hundred percent with the noted radio speaker. All the world knows today of the "genuine sentiments" of those on the highest level of Catholicism, such as Popes John and Paul and the Bishops from around the world. But, in the final analysis, it is upon Catholics on every level that the end results of the Council are to stand or fall.

Among all the levels of Catholicism there is probably none more essential to ecumenical success than the Passionist level of teaching and preaching the mystery of "Jesus Christ and Him Crucified." It is the one crucial area in which anti-Semites have done their most dastardly work of twisting the Cross of salvation into a swastika of annihilation. They have distorted the image of divine love and mercy into a blasphemy of human hate and desecration. Others have taken the Cross and separated it from "Jesus of Nazareth, King of the Jews," who died thereon for the reconciliation of men with one another and all with God. They have converted the Cross into an instrument of battle in the worldly sense of "triumphalism." These polemical champions have often won victories at the cost of the Cross' deeper significance, namely dying to oneself, atoning for sin, and redeeming the world through love.

It is tragic to think that the Cross has become an ogre of horror and of

fear to anyone. It was not the Cross that was to blame, but the wrong use that man made of it by "forced conversions," "social ostracisms," and "religious persecutions." As Passionists, we should look upon these undeniable facts as a direct denial of all that we stand for. (Read *The Anguish of the Jews* by Edward H. Flannery.) They should be looked upon as frontal attacks upon our vocation to make Jesus Crucified better known and more widely loved. This also seemed to have been in the minds of the Fathers of the Council, when they composed the final sentence of their decree on the Jews. It is one that each of us should consider as addressed to him personally, as a Preacher of the Passion. They said: "It is, therefore, the duty of the Church's preaching to proclaim the Cross of Christ as the sign of God's all-embracing love, and as the fountain from which every grace flows."

Surely, if there be any group in the Church best qualified to proclaim the true meaning of the Cross in this spirit of Vatican II, it should be ourselves. Our Holy Founder, St. Paul of the Cross, would have looked upon these words of the Vatican decree as a divine call to each of his spiritual sons to reach out to embrace the Jew. He would have envied us our golden opportunity of making Christ's Passion more meaningful to the Jews, and more relevant to the world of today. He would have been especially jealous of the American Passionists who live within reach of almost half of the world's Jewish population. Our Province of St. Paul of the Cross alone has almost seventy percent of the Jews in America within its borders!

This means that, unlike our foreign missionaries, we do not need to travel thousands of miles in search of those who have not heard the story of God's love for us. They are living at our very doorsteps! They are our neighbors. Our audience is ready-made. Furthermore, they are waiting to hear our version of the Crucifixion story. They have already heard the wrong version, time and time again, at the hands of the anti-Semites. It is no wonder they are begging us to change our bible. They have yet to hear the true Gospel, "the Good News," that their God so loved the world as to send His only-begotten Son to suffer and die for our sins in human flesh—the flesh of a Jew. Who is going to tell them of Our Lord's saving Passion and Death, if we don't?

The Rt. Rev. Msgr. George G. Higgins, a member of the newly formed Commission on Catholic-Jewish Relationships, recently said: "The Church has spoken. Pope Paul has told us of our duty to enter into dialogue with our Jewish neighbors. But little or nothing is being done here along this

line. The rest of the country looks to you Catholics of New York for leadership. . . ."

The same might be said with greater certainty of the Passionists: "The eyes of the world are upon us as Preachers of the Passion!"

We should take the lead in preaching to the Jews "a crucified Messiah—a Messiah who is the power of God and the wisdom of God." (I Cor. 1,24) In other words, we must translate the cross to them in the spirit of Him Who said: "Greater love than this no one has, that one lay down his life for his friends." (Jn. 15,13) And: "A new commandment I give you, that you love one another: that as I have loved you, you also love one another. . . ." (Jn. 13,35)

The Church has not only told us what to preach but also how we should carry our message to the Jews: "Although the Church is the new people of God, the Jews should not be presented as repudiated or cursed by God, as if such views followed from the holy Scriptures. All should take pains, then, lest in catechetical instructions and in the preaching of God's Word they teach anything out of harmony with the truth of the Gospel and the spirit of Christ." (Read: *Is the New Testament Anti-Semitic?* by Gregory Baum, OSA)

Pope Paul also reminds us that it is our daily task: "Today, that is, every day, our dialogue should begin again: we, rather than those toward whom it is directed, should take the initiative." He refers to the Jews as "the children of the Hebrew people, worthy of our affection and respect, faithful to the religion which we call that of the Old Testament." (*Ecclesiam Suam*)

Speaking to over a thousand Jewish men and women in the Washington Hebrew Temple on May 13, 1966, Cardinal Shehan said: "The future of Catholic-Jewish relationships is full of hope and promise." He went on to say that "it would be unwise for us to rely exclusively on any document for the development and maintenance of better relations." The Cardinal based his confidence on the people and their religious leaders.

This new era of salvation history is one in which we are called to play an indispensable role as Preachers of the Passion. Our opportunities of going to the Jews are second only to those of the original eye-witnesses, the first Preachers of the Passion—the Apostles. Minds and hearts are being opened to us today that have never wanted to hear mention of "the Cross." We dare not refuse the challenge in what lies ahead. It is going to require a lot of effort on our part. It may even mean that we will have



to scuttle some of our favorite sermons. For many of the stereotyped forms of the past are no longer applicable. This was made very clear to us by our Superior General, who said: "Our particular manifestation of Christ to the world, in the glory and ignominy of His redemptive work, must express itself in forms, methods, approaches that have authentic meaning for the people of our day." (*Letter to the Passionists throughout the World*: March 27, 1966) His words should be the inspiration of our increasing efforts to fit our apostolate to the needs of the times.

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## Spiritual Theology

### Religious Obedience

SEBASTIAN MACDONALD, CP, STD

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We are currently in the midst of a reëvaluation of obedience in the Church. This self-study is in response to the request of Pope Paul: "We believe that it is a duty of the Church at the present time to strive toward a clearer and deeper awareness of itself and its mission in the world, and of the treasury of truth of which it is heir and custodian." ("Ecclesiam Suam," *The Pope Speaks* 10 (1965), p. 257) Obedience in the religious life is undergoing analysis, in conjunction with the allied topics of authority, law, and freedom. Occasionally, conclusions or tendencies display what many of us may feel to be radical departures from the traditional view of obedience. This short essay will attempt to offer an acceptable framework for the continuation of such reëvaluation.

Religious obedience looks to the rules and constitutions as its norm and criterion. This long-standing axiom is repeated in Vatican II's *Decree on the Appropriate Renewal of the Religious Life*: "Therefore, in a spirit of faith and of love for God's will, let religious show humble obedience to their superiors in accord with the norms of rule and constitution." (#14) This is a very significant statement, for the purposes of this paper, because it immediately introduces us to the basic framework within which obedience can very profitably be studied: the framework of the rule. For the tenor of the rule determines the tenor of obedience. Some rules remain general, much along the line of the original rules of Sts. Basil, Benedict, etc., while more detailed constitutions govern the life of other institutes.

(cf. T. J. Bowe, *Religious Superioresses* (Washington, 1946), pp. 84-5) The quality of obedience is affected by this variance. Our own congregation makes provision for this in its rules and constitutions. (# 334)

Obedience has always been regarded as the most important of the evangelical counsels. (cf. J. M. R. Villeneuve, "Religious Obedience," in *Religious Obedience and the Exercise of Authority* (Ottawa, 1961), pp. 13-15) One of the best ways of illustrating this is a reflection on the rules and constitutions which measure obedience. What is this religious rule? Is it coextensive with all of the religious life? What is the relation with Christian life in general?

The structure of the rule determines its relationship to religious life. As already mentioned, a rule may be general or specific. It is difficult to discern which type exerts the greater impact on the life of the religious subject. Our own particular law proves instructive in this regard, for, after delineating as best it can the detailed ways of fulfilling our fourth vow, it concludes by giving a general norm:

Circumstances will open numerous other ways of promoting so great a work and of accomplishing their pious desire and purpose, to the great advancement of their own souls and those of others. (# 127)

The ultimate test of the efficacy of a religious rule is its fidelity to the gospel. "Since the fundamental norm of the religious life is a following of Christ as proposed by the gospel, such is to be regarded by all communities as their supreme law." (*Decree on the Religious Life*, # 2a) The degree of authority with which the Church assures us of the aptitude of a rule to sanctify us depends on the conformity of the rule to the gospel. (cf. #339 of our rules and constitutions) The quality of a rule, in its ecclesiastical and evangelical dimensions, determines the kind of impact it is going to have on religious life as a whole, and on obedience in particular.

For instance, superiors play an important role in religious life and in obedience. But this influence is dictated by the rule. In this regard Father F. N. Korth remarks:

Superiors are to govern according to the rule and constitutions. In practice the accent could be placed *on the superior*, whose actions are restricted only by the relatively few principles or norms expressed in the rule or constitutions. This could lead to over-domination by the superior. Secondly, the accent could be placed *on the rule and con-*

stitutions, with the superior merely watching for proper observance and providing necessary directives, adjustments, and the like. This method could result in overstressing the rule and constitutions to the detriment of the individual subject. ("Some Thoughts about Religious Obedience," *American Ecclesiastical Review* 154 (1966), p. 171)

Superiors are always responsible, at least indirectly, for the life-forms characteristic of their institutes—i.e., the regulations and customs (referred to by Our Holy Founder as the casket in which the precious jewel of the Rule is preserved). Through these extensions and applications of the rule, superiors exert a significant influence on religious life, as they do also in the minute directives and activities they initiate day by day. It is through the functioning of superiors that the rule gains a certain coextension with the entirety of religious life. On the practical, operational level, then, obedience acquires a prominence in religious life mainly through the efforts of these superiors as they attempt to extend the influence of the rule into the complexities of daily life. This role of the religious superior must be kept in mind during the current discussion about obedience, since it entails the kind of living flexibility and personal involvement that the modern religious is seeking.

There is another question, however, about obedience that remains to be answered. In giving us access to the fulness of religious life, does obedience thereby give us the opportunity of living a full Christian life?

This question may sound strangely uninformed to older religious who have embraced their way of life precisely because it is the perfection of the Christian life. "Jesus said to him, 'If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me.'" (Mt. 19,21) Familiarity with rules such as our own strengthens this conviction:

This Congregation has the same object in view which every Christian, and more particularly every cleric, ought to have, namely, to fulfill exactly the precepts of the divine law and, in so far as his strength may permit and his particular state in life require, the evangelical counsels. (*Rules and Constitution*, #1)

However, the most encouraging support for the position that obedience, by incorporating us into religious life, thereby introduces us into the fulness of the Christian life, comes from the recent council. The *Constitution on the Church* makes this point well by devoting a complete chapter

to religious, thereby indicating the vital part they play in the life of the Church. The *Decree on Religious Life* explicitly says:

They have handed over their entire lives to God's service in an act of special consecration which is deeply rooted in their baptismal consecration and which provides an ampler manifestation of it.

Inasmuch as their self-dedication has been accepted by the Church, they should realize that they are committed to her service as well.  
(#5)

The basis for a favorable reëvaluation of religious obedience is to be found in this multiple relationship of obedience to rule, of rule to religious life, and of religious life to the fulness of Christian life in the Church of today. In this framework obedience takes on the features of opportunity, not restriction. The great opportunity that the modern Christian searches for is that of meeting Christ. The Church is the ideal rendezvous: "By her relationship with Christ, the Church is a kind of sacrament or sign of intimate union with God, and of the unity of all mankind." (*Constitution on the Church*, #1) As an integral part of Church life, the religious state offers the same opportunity: "Under the influence of the Holy Spirit, religious submit themselves to their superiors, whom faith presents as God's representatives, and through whom they are guided into the service of all their brothers in Christ." (*Decree on the Religious Life*, #14)

Another opportunity offered by religious obedience is that of contacting God's salvific will. The emphasis associated with current biblical interest in the saving role of God's will throughout the history of the People of God, has engendered a lively care and concern about this salvation. It is a sign of God's loving kindness in our regard, and of His tender regard for and preoccupation with us and our needs. A closely connected corollary of this emphasis has been the growth in the awareness of the personhood of God. After learning of the intimate role played by God in history, the Christian of today has come to a deeper appreciation of the Person Who performs these saving deeds on our behalf. God's saving will, then, is an important element of modern religious appreciation, and it is in this light that obedience can be presented: "Through the profession of obedience, religious offer to God a total dedication of their own wills as a sacrifice of themselves; they thereby unite themselves with greater steadiness and security to the saving will of God." (*Decree on Religious Life*, #14) This view of religious obedience is beautifully expressed in Psalm 118



(the Sunday office) where we praise God's law in our life as an expression of His loving concern.

There is nothing to fear from the current discussions about obedience. Properly appreciated, it has more than enough to recommend itself to the modern Christian. What should be feared is the witness the religious gives to the life of obedience. There is some reason to believe that, if any disenchantment over obedience is occurring, its cause lay not in the theory but in the practice. Too often a mechanistic attitude, devoid of spiritual dimension, begets a certain external effect that accomplishes the wording of the rule, and this goes by the name of obedience. (cf. A. Brunner, "Religious Obedience Today," *Theology Digest* 14 (1966), 108) It is an attitude such as this which is begetting the "crisis of obedience."

A rejuvenation of obedience requires that we religious begin to display it fully in our lives. In doing so, we will have to manifest that readiness and promptitude of the will which St. Thomas describes. (*II-II*, 104) The readiness of an obedient religious is an expansive disposition that St. Ignatius so vigorously inculcated in his religious, precisely that they might be available for any task within the Church of God. As practiced in the early Church, obedience overflowed into the entire life of the religious, and already entailed a commitment to poverty and chastity. (cf. Villeneuve, *art. cit.*, p. 14) The canonical refinements about obedience as a vow were never intended as the final word about this asset of religious life. Its status as a virtue is the source of its potential in Christian life.

An expansive witness to the full meaning of obedience will gain for itself the accolade of being a mature responsibility before the opportunities of Christian life—an achievement that is uppermost in the minds and hearts of modern Christians. It makes little difference what term we use—obedience or responsibility. Both come to the same thing: a complete dedication of all our human powers to God's work, as it becomes evident to us through His voice speaking in the Church.

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"When love and skill work together, expect a masterpiece."

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"The greatest ability is dependability."

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"Coexistence, as the communists view it, can be defined as cohabitation in a state of international sin." —Adm. H. D. Felt, *American Opinion*

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# Sociology

## The Church of the Poor

ROBERT O'HARA, CP, MA,

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In promulgating his encyclical, *Rerum Novarum*, Leo XIII made it clear to the world that the Church was concerned about the problems of poverty which the industrial revolution had created. Recently, a Protestant professor in an American university declared that the Pope's action revealed a surrender of the spiritual to the temporal, a merging of the sacred and the secular. We are told that even within the Catholic fold there were areas where the encyclical received less than enthusiastic response, and that some of the faithful said the Rosary lest the Pope lead the Church astray. However, the Papacy insisted through the decades, with increasing vigor and precision that the cause of the poor was her own; this concern culminated in the two great encyclicals of Pope John, *Mater et Magistra* and *Pacem in Terris*, together with the pertinent treatment within the conciliar documents. It is notorious that not all American Catholics have been happy about these recent pronouncements, and, in fact, it would appear that American Catholics who have a tradition of loyalty to the Holy See indicated their first symptoms of detachment, precisely in the area of the Church's teachings on social justice. It would be naive to presume that even now these pockets of resistance have been eliminated.

One of the prime reasons for this tension within the Church is due to the social structure of its membership. American Catholics are rapidly moving up out of the lower classes; many of them are well established members of the middle classes and not a few are among the very rich. Furthermore, and this can be a real danger, more and more of the priests and religious are coming out of those upper classes, which means that they don't understand the problem of poverty by way of connaturality.<sup>1</sup>

However, nothing but perversity can now keep Catholics, especially American Catholics, from admitting that there is a problem even within the affluent society. Michael Harrington's book alone, *The Other America*, put the spotlight on the problem too clearly to be ignored. Moreover, he

<sup>1</sup> J. Fitcher, SJ, *Religion as an Occupation*, Notre Dame University Press, 1961, p. 63.

showed one aspect which seems part of the global picture, namely, that the gap between wealth and poverty tends to widen rather than narrow—the rich get richer and the poor, poorer through technological advances, if nothing else.

Harrington's book did much to stir up governmental interest in the crisis; it even triggered clerical response. One suspects that it had something to do with the seminar on Christian Poverty, conducted by The Catholic Theological Society, by William H. Maguy, OP, in 1965. He raised many of the questions that this very complex issue creates.

The French Dominicans, in the symposium *Eglise et Pauvreté*, deliver a deathblow to complacency. The total impact of most of the books and articles on the subject is shattering; they not only make us aware of the problem, but also that it cannot be solved by any facile tricks if it will be solved at all through human action.

First of all, it is clear that Christ did not stress the ideal of poverty to the extent that none of His followers should ever try to escape poverty. But He Himself elected to be poor, actually poor. In a preface to *Eglise et Pauvreté*, S. B. Maximos IV, rejects an eschatological view of "the Church of the Poor," which would limit man's efforts to the production of the barely necessary, because man needs a measure of abundance to achieve human perfection, his limitations being what they are. On the contrary, the Son of God chose poverty because of the very riches of His divinity. "Material riches would have lessened the grandeur of the Word. It is poverty which approaches closest to the simplicity of God."<sup>2</sup>

In a second preface, Cardinal Lercaro associates Christian poverty with the "*kenosis*" of Our Saviour, a view which Passionists might ponder and preach.<sup>3</sup>

Fathers Hayen, SJ, and Regamey, OP, contribute a joint article on Christian Anthropology which can disturb the consciences of all Catholics, including those who make profession of religious poverty. They make a strong case for the view that poverty of spirit is essential but not enough; poverty must also be "effective." They relate the practice of poverty to the practice of penance which is essential to Christian holiness. They look carefully at the question of counsel and commandment, and are doubtful whether Christian poverty in a realistic sense is the role of a Christian

<sup>2</sup> *Eglise Et Pauvreté, Les Éditions du Cerf, Paris, 1965, p. 7.*

<sup>3</sup> Op. cit., p. 12.

minority, a spiritual elite, whereas all the rest might be as wealthy as possible, being poor in spirit the while. They suggest that something has gone wrong when Christians end up comfortably rich, in ever increasing numbers.

They come down hard on religious who have succumbed to the mystique of the technological society in which they live, whose "activity is only agitation;" who think that they are contemplatives because they are members of a contemplative order, without ever making the necessary personal efforts to be contemplatives; who take their standards for measuring means in relation to ends from the world, instead of asking themselves whether their use of such means really evidences "evangelical poverty."

The question arises: how poor is "the Church of the Poor?" Not very. We either don't have the poor or we have lost them. Père Gauthier writes: "The words of Pius XI are full of profound significance: 'The scandal of the twentieth century is that the Church has lost the working class.' In fact, however, the Church has not lost the working class, because this new class was never in the Church, never having been won from within. . . . The hierarchy is established pretty well everywhere geographically but not sociologically. . . ."4

A few figures might illustrate the situation: North America owns 43% of the world's resources but has only 7% of the world's people. Europe possesses another 40% of the world's wealth but only 25% of the people inhabit Europe. That leaves 17% of the world's resources for 68% of its people. And because of technology, this gap tends to widen.

Again, it is estimated that health requires a daily diet of 2700 calories, but this is enjoyed by only 28% of the earth's population. About 12% have a daily intake between 2200 and 2700, which creates what is called "qualitative hunger;" it might be enough in quantity for survival, but is harmful because of protein and vitamin deficiencies. However, 60% experience "absolute hunger"; their daily diet is less than 2000 calories.<sup>5</sup>

While many of these poor people live within the areas where the Church is well established, even though they are outside its influence sociologically, most of them are completely outside the Church. Hence, the crisis for "the Church of the Poor" as stated by Bernard Lecomte: "We are forced to admit, however, that the poor are not in the Church; that

<sup>4</sup> P. Gauthier, *Christ, the Church, and the Poor*, The Newman Press, 1965, pp. 55-56.

<sup>5</sup> *Église Et Pauvreté*, p. 27.



Christians do not live in poverty; that the Church is, in fact, exterior to poverty. She exists *face to face* with poverty." In view of this situation, Lecomte asks: "Isn't it astonishing that the Conciliar Fathers devoted so many paragraphs to the schema on the Liturgy, and took such pains to regulate the use of languages in the Liturgy, but contented themselves with generalities, as regards the practice of poverty and charity? . . . just what is essential?"<sup>6</sup>

The editors of *Eglise et Pauvreté* sent a questionnaire on the problem to Bishops, Priests and Religious all over the world. Responses from Latin America lament the fact that the rich there are, of course, militantly anti-communist, but perseveringly paternalistic; to date, the Church has not succeeded in making them accept her teachings on social justice.

There is also criticism of much of the help from outside. Some continue to express the Faith in fiestas and baroque churches, which are totally out of touch with the realities of the problem. Americans are criticized for entering Latin America with much energy and much money in the attempt to transplant American "materialism."

Religious, too, are scored for clinging to wealthy holdings acquired in the past; others, for erecting costly schools to take care of the children of the rich, while the education of the poor is something other. (The Bishops tend to be hard on religious, which is nothing strange.)

The Church itself often owns much land which is often poorly managed. One correspondent pointed out that this particular Latin America problem was solved in Mexico only by persecution. Only time will tell whether that is going to be the generalized solution elsewhere.

Letters from the foreign missions reveal some revolutionary thinking and practice. They question the wisdom of the former practice of establishing the Church in the fields afar by erecting big churches, hospitals, schools and other institutions, and supporting them with great sums of money brought in from elsewhere. In effect, these things convince the people that the Church is a Church of the Rich. Moreover, in many areas, hostile governments have taken over many of these institutions. Thus, the Church finds itself freed of the burden of trying to maintain very costly establishments, and also of trying to rival the governments with similar programs. This whole matter is being thoroughly examined.

Again, the practice of poverty among religious is being questioned.

<sup>6</sup> Op. cit. p. 206.

This is particularly so in orders that own real property. No matter what their individual practice might be, the monasteries look rich. The matter became so acute for the Cistercians of the Strict Observance that, a special commission of eighteen Abbots assembled in Rome in 1964, to prepare a paper to be considered by the subsequent Chapter. It is quoted at length in *Eglise et Pauvreté*, and it is a very judicious treatment of a very delicate problem. It is conceded that large monasteries look wealthy, but they argue that it is impossible for large groups of religious to live a genuinely contemplative life, unless they have means to sustain themselves without being involved in the frenetic pace of industrial life.<sup>7</sup>

It is well known that Charles Foucauld has been a towering figure in contemporary spirituality. His spiritual children attempt to identify with the world's poor, and in order not to even appear rich, they limit their religious to small groups of four or five, living by themselves. Does this effort to practice poverty corporately have to be an absolute? A group of these Little Brothers have expressed their joy at the fact that some Bishops in Latin America have surrendered their land holdings to the workers, and this has given the Brothers "a serious basis for hope. We earnestly wish that, in the near future, the Vatican, Bishops, Parishes, and Religious Communities retain only those possessions that are necessary for the exercise of their respective ministries: for example, the donation of the Vatican Museum to UNESCO would constitute a visible sign of the moral support given by the Pope to ONU."<sup>8</sup>

If this sort of thinking prevails, the Church will not only undergo a revolution, it will suffer an earthquake, but perhaps nothing short of an earthquake can clear the ground for rebuilding.

However, in many of such opinions, one senses a *mood* that is dubiously Christian. While some of us might see things through capitalistic eyes, others seem to view them through the eyes of communists. The feel on both sides might be off center, but we need to be thoroughly objective in such a crucial matter. Furthermore, one senses that the Church is again confronted with the challenges thrown out by the Franciscan Spirituals, Hus and Wycliff, in the pre-reformation days. It might well be that now and in the future, the Church will have to fight to retain the right to real property in order to maintain its right to exist in the real world, and not merely in the immaterial world of men's souls.

<sup>7</sup> Op. cit. pp. 343 ff.

<sup>8</sup> Op. cit. pp. 362-363.

This is no time for comfortable thinking; these questions have to be faced and answered; they will not disappear by being ignored. We are told that it is the mark of the true soldier that he moves toward the sound of the guns. Let us not be confused or deluded: that is the sector where the guns are booming—where “the Church of the Poor” meets the Poor of the World.

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## **Pedagogy**

### **That Knack for Exposition**

CHRISTOPHER COLLINS, CP, MA

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If there were only one way to teach, teaching would not be a problem. But it is a problem, as any student or teacher knows. To send knowledge and understanding from his own mind to that of a student is a task for any man. Each handles it in his own way. Some do it well and some do it poorly.

What makes a good teacher? No one knows the formula, probably because there isn't any. Yet, since there are good teachers and poor teachers, the good ones must be doing most things right. (There are also great teachers, but they are too few and too special to consider here.)

To do his job well, a teacher has to find the right answers for many questions. What is the precise purpose of this course that I am giving? What is it supposed to do for the students who are taking it this year? How does it fit in with other courses they have had, are having or will have? How do I tie my course into these others? How do I relate this course to the life of my students? Until he has found the right answers and how to apply them, a teacher is merely presenting matter; he is not teaching.

True, he cannot spend all his time pointing out the answers to these questions; yet the answers must influence and guide all he does. If they do, the aim of his course, its relation to other courses and to life will be evident to his students. He will be giving them the chance to fit all the parts together in their own minds. To give them this chance is part of his job.

A good teacher not only knows his subject; he also understands it. For

him it is not mere knowledge, but significant knowledge. It influences, and is influenced by, other subjects. Its value extends beyond the classroom into everyday affairs. Because of all this the good teacher keeps up on new developments, and adds, revises or drops material to keep everything current. He is on friendly terms with his subject and wants to know all about it.

He also wants to share his knowledge. It is not a treasure locked up in his own mind for his own benefit. It is a spark to brighten as much of the world as he can reach. It is for this that he wants to teach. His classroom is the launching pad from which he diffuses his light and his truth.

To diffuse these well, he must prepare well. He cannot rely on his general knowledge, interest and experience alone. Each day of class brings a new situation that he must be ready to face; new problems, new attitudes, new insights on the part of his students. On various days he will meet various moods: tired, bored, questioning, eager. Only by anticipating or sensing these can he suit his manner to the mood. This is as much a part of his preparation as lining up his matter. Yet all this is only getting ready.

When he steps into the classroom, the teacher fuses together his knowledge, his talents and his personality to put his ideas across to his students. Though details of procedure vary with subjects and levels, the good teacher is always clear and orderly. In addition to knowing what he wants to say, he also knows why and how. He presents his material in the way best suited to his own personality and that of his class; he makes it sound interesting and important because he believes that it is.

To each item he covers he gives the right amount of time, treatment and stress. Suggesting implications and applications, he infuses his matter with spirit and life. The unimportant he tones down, the irrelevant he skips. All his efforts go toward saying the right thing in the best way for achieving his purpose here and now. Far from relying on words alone, he uses chalk and board as his allies. Writing key names and phrases, sketching outlines and drawing diagrams, he appeals to sight as well as to hearing.

However, no one knows better than the good teacher that teaching is more than a one-way transmission to a captive audience. The raised hand is usually the sign of an active mind and not of an attempt to jam the air waves. It is a signal from a student who knows he did not understand, or who wants information or clarification. What he wants, others may want also. To look upon questions as intrusions is to hold back learning.

Questions by students are not the only form of audience participation.



The good teacher has questions of his own that will alert the minds of his students and lead them to understanding the facts and opinions he presents. Going beyond questions from either side of the desk, he makes way for the give and take of discussions that deepen, enlarge and clarify the students' grasp of his subject and its meaning.

Since a good teacher is too smart to do all the work, he has his students make reports to the class on assigned or chosen topics; he conducts or directs seminars. He does all he can to convince his students that learning is not a passive process but an active achievement to which they can contribute and from which they get a sense of accomplishment.

In these and other ways the good teacher lets his students know that he and they are partners in learning, while holding them to recognize that, because of his knowledge and experience, he is the senior partner with a majority vote. He teaches, he shows the way to learning; they learn. But he learns also, from them. By asking for and listening to their opinions on his presentation, procedures and techniques, he often finds better ways of doing his job. Far from resenting criticism, he profits by it. If he sees that some students can accomplish the purpose of a course better by independent study than by class, he lets them do this, but always under his guidance and with a responsible accounting to him.

Rarely does his teaching hold rigidly to a route. For the good teacher digresses—not aimlessly nor unconsciously, but knowingly and deliberately. Although he may get lost from time to time, his ventures into side paths explore the wonders that lie hid there and bring an awareness of further riches. His digressions lead, not to a dead end, but back to the main road.

He realizes, however, that even a main road is only a means to an end, a way to lead to truth, the truth of his own particular subject and truth as a whole. Old roads wear thin, crumble, get filled with ruts, hinder movement rather than help it, make the journey seem not worthwhile. So, to be sure of reaching his goal effectively, the good teacher searches out new and improved roads, super-highways of the mind with built-in factors for speed, safety and interest. To deal with space age students, he drops stage-coach strategy.

He uses modern textbooks for modern needs, books that set down sound material in the language and context of today, books with a clear and helpful format, books that answer the questions of the 1960's without neglecting the wisdom and knowledge of the past. Not confining himself or his students to a textbook, he guides them to additional reading to

widen their understanding. To be sure that they will not run out of knowledge when their textbook becomes out of date, he points out where and how they can keep up on his subject. Teaching his students today, he prepares them for the world of tomorrow.

Without ever discarding the blackboard as an old ally, the good teacher finds new ones in records, films, tapes; in opaque, overhead and movie projectors; in all the teaching aids of the audio-visual arsenal. Capitalizing on their ear appeal and eye appeal, he finds in these a living proof of the old scholastic principle that there is nothing in the mind that does not come in by the senses. At the same time he is no gadgeteer, for he knows that a machine is no better than what goes into it and will not buy a machine unless the proper material is available. Yet, when he finds that he can flash a map, chart or diagram on a screen at least ten times faster than he can put it on a board—and with ten times better results—he adapts to the age he is living in.

Another mark of the good teacher is good tests, which (like other papers) he corrects carefully and thoroughly before returning them to let the students see and overcome their faults. Looking for more than factual answers or a mere repetition of what the book or the teacher has said, his tests give the students a chance to show their grasp of the subject; to organize, interpret and present what they have learned. While such tests call for greater effort by the students, they give them greater satisfaction. In addition they give the teacher a sounder basis for evaluating a student's work. Nevertheless, the good teacher will not rely on tests alone for his evaluation, but will consider also the student's work as a whole.

Like so many other things in teaching, tests can be more frustrating for the teacher than for the students. For on tests he finds himself misunderstood, misinterpreted and misquoted to the point where he wonders how anything he said could be so badly mangled. Yet neither such experiences nor other failures, real or imagined, discourage the good teacher. Patiently learning from experience, he starts again, trying to find a more effective way to get the results he wants. Yet, because he knows frustration is a part of teaching, he will never let it turn him aside from his task.

For the good teacher is a professional. As such, he knows he must face up to obstacles and overcome them, not once but constantly. Dedicated to his work, he labors to improve and perfect it. Whether his subject is scripture, Spanish or science, he knows that teaching it well is his contribution to proclaiming a small part of the widespread word of God.

To do his best in this he tries always to increase his knowledge and understanding, to improve his techniques and his presentation. With his roots fixed firmly in the past, he is strong enough to reach out fearlessly to the future. Opening its doors for his students, he prepares them to discover in it new aspects of the works of man and of God. Though his goal is full knowledge, he realizes that neither he nor his students will achieve it in this life. But because he is a professional, a dedicated man, he pushes on to that goal. Along the way, like Chaucer's "clerke," gladly does he learn and gladly teach.

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## Mission Source Material

ROBERT O'HARA, CP, MA

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For the third time in his pontificate, Pope Paul recently insisted on "the timeliness and urgency" of devotion to Christ's Sacred Heart. Speaking to the participants in the 15th general chapter of the Priests of the Sacred Heart, the Pope referred to his apostolic letter, *Investigabiles Divitias Christi*, Feb. 6, 1965, in which he expressed the wish that this devotion be "considered by everyone as a noble and worthy form of that authentic piety which today, especially in virtue of the prescriptions of the Second Vatican Ecumenical Council, is very specially called for toward Jesus Christ, head of the body of the Church." These messages should have a particular appeal to us Passionists because our Congregation is "sprung from His open side," as our Act of Consecration words it, and because "the worship of the Sacred Heart does nothing other than highlight the love of Christ Crucified."<sup>1</sup>

Unfortunately, there has been a marked falling off in recent decades in a devotion which for centuries had been one of the dynamics of the Church—a matter of special concern for Passionists, for obvious reasons.

Against this background of indifference, Pius XIIth issued a masterly encyclical, *Haurietis Aquas*, May 15, 1956, in which he declared that the explicit object of the devotion is a threefold love: "(The Sacred Heart) is

<sup>1</sup> *La Documentation Catholique*, Juillet 18, 1965, p. 1285; words of Mgr. Puech, Bishop of Carcassonne. 1271 ff. contains a letter of Pope Paul, and several addresses of members of the Hierarchy of the world on this whole matter.

the symbol of that divine love which He shares with the Father and the Holy Ghost, but which in Him alone, is manifested to us through His mortal human body. It is, moreover, the symbol of that most ardent love which, infused into His soul, sanctifies the human will of Christ . . . Finally, in a more direct and natural manner, it is a symbol also of sensible love.”<sup>2</sup>

In 1959, Herder (Rome) published two volumes of commentary on *Haurietis Aquas*, entitled *Cor Jesu*, amounting to over 1400 pages. The contributors are all men “*magni nominis*” and write in several languages. Volume I treats of the Theological Aspect, and Volume II covers Historical and Pastoral Questions. I must limit myself to a few selections.

One of the common charges against the devotion is that, its artistic depiction and much else savors of the sentimental. Certainly, changes must be made in this area but the substance must be retained. Moreover, even in this connection, Bernard Leeming, SJ, a theologian of international repute, states in a profound treatment of Consecration to the Sacred Heart: “Devotion to the Sacred Heart of Christ is simple. It is simple with the simplicity of God, whose depths baffle the human intellect, and yet do not baffle the instinctive perception of the hearts of the common people, of the ordinary faithful. In that instinctive perception lies the poetry and the mysticism of our faith; and in it is found something that at once justifies and transcends all the distinctions of orthodox theologians, rejects the aberrations of heretics and of the heretically-inclined, and indicates the way in which genuine theological thought ought to be directed.”<sup>3</sup>

Leeming recalls that “the Pilgrims of Grace”—those who made a futile revolt against the suppression of Catholicism under Henry VIII, and later under Elizabeth, “placed on their banners the Wounded Heart, Hands, and Feet of Christ,” and he wonders whether in so doing they “had an instinctive feeling that the new heresies were an attack upon Christ and upon His manner of continuing His redemption. It is tempting to envisage the particularism and nationalism of Henry VIII as not unlike the Gallicanism of the Jansenists, who limited the redemption and opposed devotion to the Sacred Heart. Against both, the same symbolism was raised. But, however that may be, the simple Catholics who, in the sixteenth century, gave up their fortunes and their lives for the ancient

<sup>2</sup> N. 65, Paulist Press.

<sup>3</sup> *Cor Jesu*, vol. 1, p. 600. Cf. also, Maritain, *The Degrees of Knowledge*, pp. 291 ff.



faith did so under the standard of the wounded Heart of Christ; and this indicates what is in substance consecration to the Sacred Heart of Christ."<sup>4</sup> This is an exquisite description on the part of a name theologian of the *Lex Credendi* in operation. In that light, one wonders what affinities exist between the various tendencies in our time to play down devotion to the wounded members of Christ.

Another reason for the weakening of such devotion has to do with the concept of reparation for sin. Pius XI, in his encyclical *Miserentissimus Redemptor*, laid it down that "the work of expiation or reparation . . . has always occupied the first and principal place in the cult of the Sacred Heart." However, Pius XII complained in *Haurietis Aquas*: "Others again, when they pause to think that this devotion especially demands penance, expiation and the rest of the virtues which they call passive, and which have no external influence, do not consider it apt for arousing the spiritual fervor of our times. Fervor today must aim rather at visible strenuous action, the triumph of the Catholic Faith and a vigorous defense of Christian moral standards."<sup>5</sup>

Henri Rondet, SJ, considers the problem in a long contribution to *Cor Jesu*, "*Le Péché et la Réparation dans le culte du Sacré Cœur*." He argues that we can see sin in all its horror only in Christ: "(Sin) truly reaches God through the holy humanity of Christ. Sin wounds the heart of God, it is a veritable adultery, a fault against love, and demands a reparation of love." He points out that reparation calls for something beyond the necessary observance of the commandments; that the saints long to extend to the end of time the love of Christ "who loved us and delivered Himself for us"; they would wish to be able to pour out their blood not only to make reparation for their own sins, but in order "to fill up those things that are wanting to the sufferings of Christ for His body which is the Church." Furthermore, following the teaching of Pius XI, he affirms that the work of reparation must be not only personal but collective: "The obstacle to the advancement of the kingdom of God is in the will of each but it is also in institutions, in situations, in a collective mentality which are the children and parents of sin."<sup>6</sup>

It would appear that these truths lack appeal, especially to the young. Henri Holstein, SJ, discusses the situation in his article, "*La Dévotion au*

<sup>4</sup> Op. cit. 612.

<sup>5</sup> *Haurietis Aquas*, Paulist Press, no. 13.

<sup>6</sup> *Cor Jesu*, vol. 1, pp. 718-720.

*Coeur de Jésus et la spiritualité contemporaine.*" He alleges that the young seem to see something pathological in the feelings of sorrow associated with reparation; they regard such sorrow as "psychologically debilitating, the cause of guilt complexes; it enervates all spiritual vigor and orientates the soul in a direction that is far from that of Scripture and the Liturgy."<sup>7</sup> He thinks that these complaints are due to a misunderstanding of the devotion, but he insists: "We must denounce a lack of a sense of sin in the young, who are marked by the activism of their generation, perhaps more anxious to act upon the modern world than to convert it. So long as the young have not been given a sense of sin—and hence an effective esteem for frequent and sacramental confession—it will be vain to speak of reparation." He thinks that the situation is particularly acute in France, but has improved somewhat in the past few years. "The young are not yet converted to devotion to the Sacred Heart. To comprehend it and to live it demand that one regard oneself as a sinner, and be prepared to receive all from the merciful Heart of the Lord. Nothing can take the place of the way of humility and trust. Perhaps our contemporaries are opposed to this instinctively, jealous of their autonomy and hard to control as irresponsible adolescents."

These two volumes are a treasure of spiritual theology. We Passionists must be alert to the problems associated with devotion to the Sacred Heart because, like the Church itself, our Congregation, "*ecclesiola nostra*," has come forth from the pierced Heart of Christ. Individually and corporately we must identify with the redemptive love of the God-Man. We must be convinced as Pope Paul teaches that, far from being alien to the needs of our time, devotion to the wounded Heart of Christ answers to its needs and furthers that renewal which the Second Vatican Council calls for.

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"Most of the people favoring birth control have already been born."

—Arnold Glasow

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"A smile in giving honest criticism can make the difference between resentment and reform."

—Philip Steinmetz

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"In its concern with the Left and Right, the world has forgotten that there is an Above and Below."

—*Hampton Times*, Iowa

<sup>7</sup> Op. cit. vol. 2, 323 ff.

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# Retreat Source Material

CRONAN REGAN, CP, STD

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*The Way*, Supplement no. 2, "Perfectae Caritatis," May, 1966, pp. 119.  
(31 Farm Street, London W. 1, England)

This special number contains a translation of the Conciliar *Decree on the Renewal of Religious Life*, together with an introduction and commentary by Paul Molinari, SJ. In addition it contains five articles on matters suggested by the decree.

Molinari's commentary is clear and readable. It sets the document into its historical and theological background within the council; it highlights particular orientations given by the decree by referring to the "*relationes*" and the particular "*modi*" of the Fathers which gave rise to the amendments of the decree. These are not yet generally available and they are invaluable in helping us to see what the council intended to say, with an objectivity free from the constructions our particular theological prejudices might impose on our reading. For example, is the religious state to be explained primarily in terms of the sign and witness, or in terms of a special concentration to Christ and a more intimate following of Him? (p. 13); how concerned were the Fathers that the superiors consult their brethren in adapting the institute? (p. 24); whence comes the careful qualification with which the decree seeks to have women's institutes have a single class of sisters, while men's institutes are merely permitted to admit both clerics and laymen on an equal footing? (p. 53) Clarity on these points will greatly help a retreat master presenting the religious ideal of the contemporary Church.

Among the articles, Father John Bligh's "Recall to the Scriptures" is a provocative meditation on the Council's directive that, in the work of renewal, the gospel following of Christ is the first and highest rule and the criterion against which any holy rule or tradition must be judged.

Father Ladislav Orsy's "Government in Religious Life" is a superb presentation of the conciliar view of government in religious life, as a particular manifestation of government in the Church—and sets all this into the context of the developments in theology that prepared for the new vision: the doctrine of the Mystical Body of Christ, the collegial character

of authority, authority as service, the human limitations of ecclesiastical authority, the presence of the Spirit in the whole Church. This article will not supplant works like John L. McKenzie's, but it can provide a well organized and brief stimulus for preachers preparing to discuss authority and obedience in either retreat or workshop.

B. Haring, CSsR, *A Sacramental Spirituality* (Sheed & Ward, New York, 1965), pp. xii, 281. \$5.00.

This book has quickly and deservedly become a best seller. Its twenty chapters have been the core of retreats preached by the renowned author to priests, religious and lay people (including the retreat meditations duplicated and circulated by the seminarians of Plymouth, Michigan). Haring ingenuously hopes that the book will be of use to his fellow priests in the preparation of sermons and instructions. It already has, and is now too well known to be preached in the format published. There is, however, an enormous amount of biblical understanding of the Christian life, coupled with a sane and warm moral and pastoral theology which can spark our own creativity. For instance, discussing the Law of Christ within the context of the sacrament of Confirmation, H. makes this point: "The expression 'works of supererogation,' properly understood, is a warning that we must show due reverence for the conscience and inner life of our neighbor, and ultimately for the hidden work of the Holy Spirit, who is responsible to no external authority. But for those who have the special gifts of grace, the expression means that through the work of the Holy Spirit, the love of Christ is urging him on to go beyond the minimum demands of the law which apply to everyone, toward Christian perfection, and is calling him forward (*supererogat*), at once binding him and setting him free to bring forth the fruits of the Spirit." (p. 89) Pages 98 to 102 present a beautiful meditation on the meeting of the sinning Christian and of the repentant Christian with the suffering Christ. The law of the Cross in Christian life is pointedly emphasized in the chapter "The Task of Self-Denial Demanded by the Sacraments." (pp. 251-267)

H. V. Sattler, CSsR, "*Aggiornamento* in Retreats" *Preaching* I (1966) n. 2, pp. 24-37.

The magazine is coming closer to its promise with this second number and its practical articles of preaching content, on how to communicate with



today's congregations (à la Rudolph Flesch), and the listed article on retreats.

Sattler bravely suggests that the success of retreats has been limited in the past by a climate that fostered the passivity of the retreatants. He sketches the elements of personality structure with a decided emphasis on man's social character. He is convinced that a retreat must provide a man with the opportunity to *discover* how to be more totally Christian in his life, and not merely with the occasion to be told. Besides the silent times for reflecting and meditating, the process of working out the answers together in the give and take of real discussion seems most useful.

The article details the procedures S. has used to expedite this group process, in retreats that he has conducted for religious and priests. Perhaps it will stimulate our retreat preachers to pool the resources of their own rich experience as a contribution to the greater effectiveness of our own communal apostolate.

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## From the Celian Hill

ALEXIS PAUL, CP

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On February 1, Father Carroll Stuhlmüller, CP, of Holy Cross Province returned to Saints John and Paul to begin intensive research in preparation for a doctoral thesis in Sacred Scripture. Apart from serving as lector of Sacred Scripture, Father has been a frequent contributor to *The Catholic Biblical Quarterly*, *Worship*, *The Bible Today*. His scriptural commentaries have appeared in the Paulist Press Bible Pamphlet Series, and the Old Testament and New Testament Reading Guides of the Liturgical Press. In his doctoral thesis, Father intends to treat of the formative factors in the Deutero-Isaian theology of creation; i.e., the factors which influenced the sacred writer to give prominence to the theme of creation for the first time in biblical tradition.

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The old Curia wing of the Mother House has undergone extensive renovations and has been made over into a Retreat of fifty rooms for the priests of Rome and its suburbs.

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This year, the Ninth Congress of the Confraternity of the Passion of the Province of St. Paul of the Cross, was highlighted by a pilgrimage to the Holy Land. On Ascension Thursday, May 19, the company of pilgrims, consisting of ninety lay people under the direction of the Rev. Paschal Drew, CP, and the Very Rev. Gerard A. Orlando, CP, departed from New York for Jordan and Israel. Following the example of His Holiness, Pope Paul, who traveled to those countries in January, 1964, in a journey for peace and brotherhood among men, the Confraternity group visited the scenes made holy by the presence and works of Christ.

The pilgrimage was enhanced by a three-day visit to Rome, during which all participated in Holy Mass celebrated at the Clementine Altar in St. Peter's Basilica, and at the tomb of our Holy Founder. June 1 marked the journey's highpoint, when the pilgrims returned to St. Peter's for an audience with the Holy Father and personally presented to His Holiness a spiritual bouquet of the good works of the Confraternity members throughout the Province. The scroll on which this spiritual bouquet was inscribed had been placed on the altars of the Holy Land's sacred places during the celebration of Mass.

The following day, this Roman sojourn was concluded with a concelebrated Mass at the Philippine College. There, at the shrine of Our Lady of Good Voyage, the pilgrims prayed in a spirit of joyful thanksgiving for the many graces granted to them in the course of their journey. Confident of the special protection of the Mother of God, they left the college with the good wishes of its Rector, the Very Rev. Reginald Arliss, CP, our American Passionists in Rome, and the Philippine seminarians.

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"The man who has to write a speech  
Should always try to draft it  
As though he'd have to pay the bill  
If someone telegraphed it."

—*Wall St. Journal*

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"The myth of total independence simply does not exist. Renewal is not to eliminate obedience in the life of a priest or of anyone else, but to *renew* it, so that it is revealed in its true light as a unified and coordinated service of dedicated men."

✠ John K. Mussio, Steubenville, Ohio

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## Quaestiones Disputatae

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In the August 22 issue of *Newsweek*, the religion column typifies the biblical-theological-scientific pabulum which is bound to induce intellectual dyspepsia. Intellectual indigestion can be caused by the ingredients concocted or by the overweening technique of the chef who dishes up the hash.

*The Chef:* Whether the nameless columnist of August 22 is an irrepressible iconoclast or only a sensation monger, his type is not to be trusted. Even verbatim quotations can be lifted out of context. Yet, the readers are legion who will make an unqualified act of faith in his report, and some will lose their faith in the reliability of the Teaching Church. Too bad that, somehow or other, our own scholars do not confine to backstage, their exercise of freedom of thought and expression, until such time as theory or hypothesis is proven or disproven as factual. As it is, the Believing Church is bewildered, and to some extent scandalized—in the theological sense of that term.

Even a Catholic columnist is not reliable, necessarily. In the New York *Times* of Sunday, August 14, John Cogley featured a shoddy piece of journalism. That sort of thing makes one leery of the emerging layman. For an effective antidote to Cogley's cuisine, read the editorial in the August 25 issue of *The Tablet* of Brooklyn, entitled "Mr. Cogley's Strange Article."

*The Hash:* It is well known that the Church admits the possibility of mitigated evolution. But that hypothesis still clamors for proof. And, it is mystifying that so many betray a wistful yen to establish their simian ancestry! Mystifying, too, is the fact that alleged simian evolution seems to have bogged down quite some time ago.

Jesuits Edouard Boné of Belgium, Karl Rahner of Germany, and David Stanley of Canada are the trinity quoted by *Newsweek's* scribe. Boné is quoted as having scuttled the traditional theological notion of man's descent from a single set of parents. Rahner: "There is no reason why polygenesis should be incompatible with Catholic doctrine." No, Karl? At that rate, *you* may not have incurred original sin! On that score, your baptism may have been unnecessary.

Stanley: "No reputable Catholic theologians today would argue that the earliest man was a preternaturally gifted human being who fell from grace through a sinful decision. The myth of a fall doesn't fit at all." Whether the earliest man was *preternaturally* gifted or not is neither here nor there. The loss of grace involves, essentially, the *supernatural*. In defining original sin, as committed by Adam, and as transmitted by Adam to all of us (with the sole exception of Mary, Mother of God), the Council of Trent echoes the summation of Christian faith as expressed by St. Paul: "Wherefore, as by *one* man sin entered into this world, and by sin death; so also death passed upon all men, in *whom* all have sinned." (Rom.: V:12) Are we expected to shrug off the Pauline-Tridentine pronouncements, in favor of hash-like "if" theories?

*Wanted*: 1) A stratagem for the control of iconoclastic, sensational penmen, who are a menace to every religion acceptable to God and beneficial to men. 2) A stratagem for the control of those of the intelligentsia who are intemperate in what they allege without proof, or/and in the timing of their pronunciamientos.

—A Conservative Liberal, CP

"There are no office hours for leaders."

✦ James Card. Gibbons

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"Science teaches us how to get what we want. Religion teaches us what we ought to want."

—Dr. J S Milner

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"The ultimate test of education is the ability for sequential thought."

—*Saturday Review*



QUOTATION  
OF THE  
TRIMESTER

"It was a sense of continuity  
which inspired the saying: The  
king is dead—long live the king!  
A similar sense would justify the  
statement: The Council is over—  
the Council has just begun."

✠ LAWRENCE CARDINAL SHEHAN

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"Parents who are afraid to 'put their foot down,' usually have children who 'step on toes.'"

—Chinese Proverb

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